

THE ZION BANNER.

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EDITORIAL GREETING.

MY READERS:

Let me speak to you in this first issue of THE ZION BANNER in my own proper name, waiving, for the present, the customary editorial "we."

What is in a name?

When I was a little child of seven—I am now a man of fifty-four—I was eager to know what every name meant, of animal, or plant, or thing.

One day I wanted to know what my own name meant.

I was referred to an old family Bible, where I found the meaning of my two Christian names. *John*, Jehovah is gracious; *Alexander*, a helper of man.

I was profoundly impressed.

I went away to a little corner of my sleeping room and prayed.

When I arose I said, "Now I know what God wants me to be: for my name means, '*By the Grace of God a Helper of Man*,' and by His Grace I shall fulfil the meaning of my name."

And so, after nearly half a century of my life, I am able to look back and say that, although conscious of many shortcomings and much imperfection, I have every day of my life done my utmost, God helping me, to be a Helper of Man.

And now, at the threshold of the Twentieth Century, I find myself, by the providence of God, placed, in this great city at the head of a young, but admittedly powerful, Ecclesiastical, Educational, and Commercial Organization.

And here I stand, ready to help, to the utmost of my power, all my fellowmen, of every race, and creed, and tongue, not only here, but throughout the whole world.

Chicago is one of the most Cosmopolitan Cities of the whole world.

The Christian Catholic Church in Zion, of which I am the General Overseer, is one of the most Cosmopolitan of all Churches, having more than forty nationalities on its membership roll in Chicago alone. Its Branches have also spread out, and taken root, and are growing rapidly on every Continent of the Earth, and on many of the Islands of the Seas.

My aim will be to help all men everywhere by leading them to see that the Solution of every Difficulty, and the Removal of every Misery, common to humanity, is to be found in God alone.

I shall not seek to please men.

I shall do better than that.

I shall first of all seek to please God, and then do good to men.

I shall love my fellowmen too much to fear them, or to fear telling them the truth.

I shall not hope for the good will of those who reject God, who reject His Son, our Saviour, and who hate truth and purity and righteousness.

I shall none the less seek to help these, and to help all men to understand the Message from God which has been given to me.

Loving all men, and hating nothing but sin and its consequences, I shall in THE ZION BANNER proclaim the supremacy in all things of the Kingdom of God.

I am not a "Democrat."

I am not a "Republican."

Nor do I, or those associated with me for the most part, belong to any of the existing political parties.

But, under the broad folds of the American flag, and loyal to its generous Constitution, and to its Fundamental Principles of Law and Liberty, I fearlessly proclaim that I am a Theocrat.

Theocracy means the Rule of God.

The Rule of God is always right.

Keenly alive to the needs of our times—the Times of the Restoration of all Things—THE ZION BANNER will seek to lead the people back to God, to truth, to purity, to happiness in Time and in Eternity.

We have no prejudices, class hatreds, or selfish interests to pursue. Beginning with the toiler in the humblest ranks, and whom it has always been our special privilege to serve, we shall diligently seek opportunity to help all men and women of every rank, of every color, and of every creed.

We cannot fail to be misunderstood, to be misrepresented, and to be hated by those who are lovers of self and deceivers of the people, such as abound in the apostate churches, and newspaper press of this city, and of this country, and of this time.

We cannot hope to please those who are fighting for the triumph of Party, at the sacrifice of Principle, and to the hurt of the People.

But we can hope, and we shall earnestly seek to deserve, the good will and coöperation of every honest man and woman who desires to glorify God and to build up humanity.

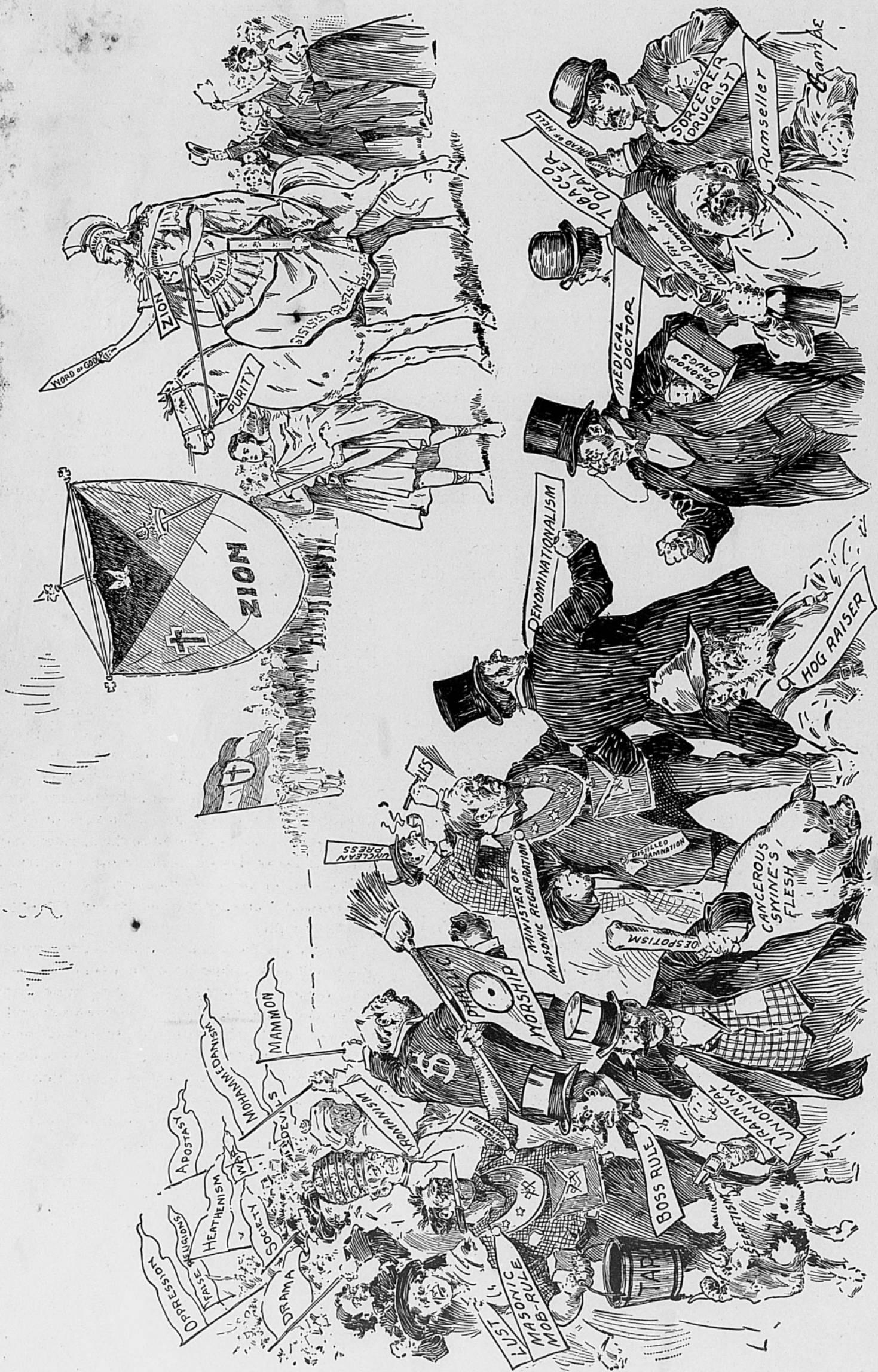
We can hope that THE ZION BANNER, which is "displayed because of the Truth," will therefore prevail; and that the fearless and faithful service, which we shall render to God and to man, will be appreciated now and hereafter.

We shall not labor in vain: for one man with God on his side is an absolute majority on any question.

Therefore, to all my readers, friends, and foes, I give hearty greeting and good will, hoping that the day will come when the good that THE ZION BANNER will have done shall give me a still better right to the name which was given to me at my birth—*By the grace of God, a Helper of Man.*

THE ZION BANNER,
Editorial Office, Zion Building,
Chicago, Illinois, May 20, 1901.

THE ZION BANNER.



ZION UNFURLING HER BANNER FOR THE CONQUEST OF THE WORLD FOR GOD.

THIEVES AND THUGS OF THE CHICAGO PRESS

IT HAD been a week of bitterest persecution. Beginning Monday, May 13, the newspapers of the City of Chicago had reeked with the nauseating stench of the most wickedly malicious lies.

In every daily newspaper of the city, column after column of the most baseless fabrications had been heaped up against Zion and her consecrated leader.

The week had closed with the newspapers declaring that as there was no law which could touch Zion and her General Overseer, and as none could be framed, he should be murdered.

During all this fearful deluge of calumny and abuse, God's Messenger had been silent; but on Lord's Day, May 19, 1901, the time came for him to reply to his enemies. The city was moved with intense interest.

The people having read the self-evident falsehoods of the press, wished to get the truth from the persecuted man himself.

So it was that Hours before three o'clock, the time announced for the afternoon service at Central Zion Tabernacle, the crowds began to pour in from every direction.

The great auditorium, seating 3100 people, with standing room for perhaps a thousand more, was soon filled to its fullest capacity, but still the people continued to come. They filled the broad pavement in front of the Tabernacle, gathered about every open window, and were turned away in uncounted numbers by police because there was no more room.

There was eager interest written on every face.

The audience, although so great, and although the afternoon was so warm, was quiet, orderly, and respectful. All were awed into silence and reverence by the beautiful and Solemn Act of Worship when the hundreds of Zion's White-robed singers and Robed Officers, led by Zion's Girls' Choir, marched slowly up the aisle and into their respective places, singing the glorious Song of Triumph:

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy, for all its former woes,
A thousand-fold repaid!

*The General Overseer has revised this report, and, as he promised when he delivered the address, has clinched his argument and added illustrations and facts which strengthen his position.

Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinner slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heav'n's Thy promised sign,
Thou Prince and Saviour, Come!

The enthusiastic and hearty singing of the hymn, the earnest repetition of the Apostles' Creed, the impressive reading of the Scripture by the General Overseer, and his brief, fervent prayer, together with the splendid singing of two beautiful anthems by Zion's White-robed Choir, brought the hearts of all present, many of them bitter enemies of Zion and of God, to an attitude of respectful attention.

Then the General Overseer spoke briefly, simply and with a Divinely-given power upon the subject: "The Wages of Sin."

Many a hardened heart softened, many a bitter, scornful face paled with emotion, and many mountains of prejudice rolled away as God's Messenger made the wonderful appeal to all men and women within the reach of his Voice to leave the armies of Satan, where the wages of the soldier is hourly, awful death, and to enlist under the Banner of God, where the Free Gift through Jesus Christ, His Son, is Eternal Life.

Zion's thousands and many strangers fervently repeated the

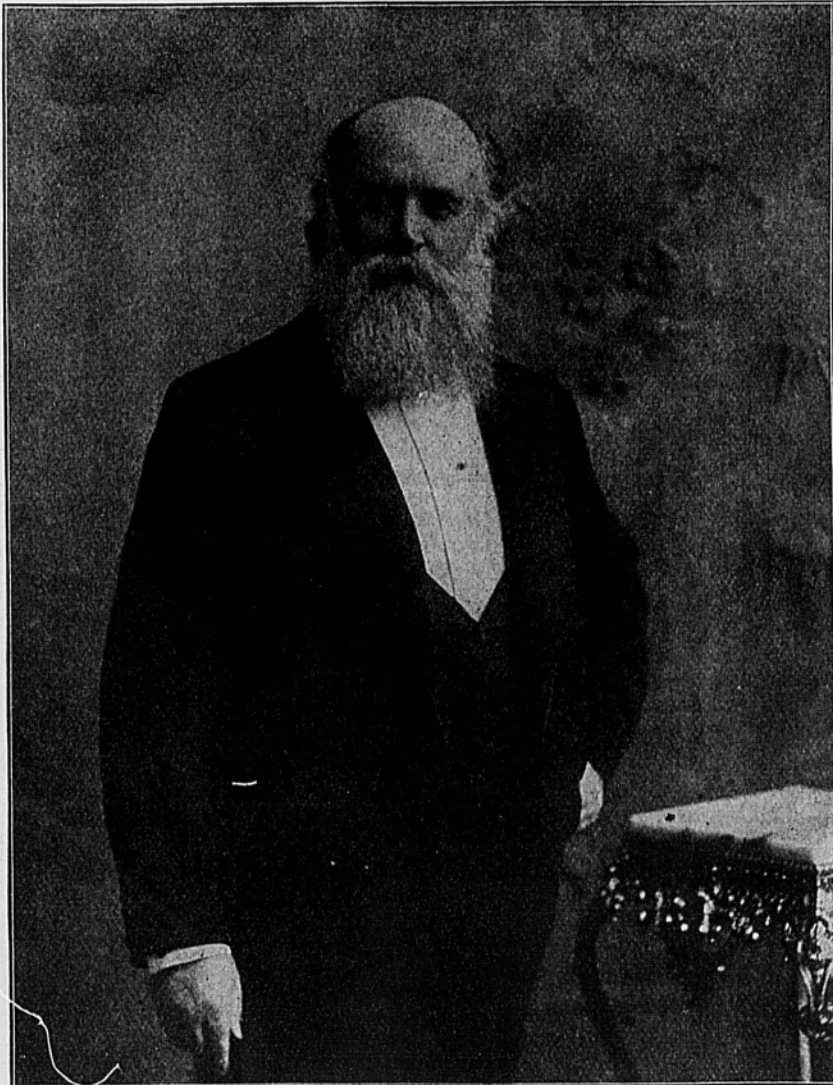
Prayer of Consecration, vowing to God to enlist under His Banner, and praying for that Gift of Eternal Life.

After the Recessional had been sung, Zion's Officers and Choir disrobed and returned to their places; the General Overseer came upon the platform, also disrobed, and began his reply to the lies of the press in the week that had passed.

It was a far greater task than the cleansing of the Augean stables.

To reply to and refute the uncounted lies of the press during that one week, were each dealt with ever so briefly, would have taken the General Overseer not only the remainder of the afternoon, but far on into the night and unto the dawning of the morning.

Yet in the two brief hours which remained to him God's Messenger was enabled, by the Grace of God, to deal with the principal and most flagrant falsehoods in such a way that when



he had finished, the great audience of thousands stood convinced of the murderous villainy of the press and the righteous position of Zion and her Divinely-appointed leader.

Hymn Number 348 was then sung by the audience.

Prayer was offered by Overseer Piper.

"THE THIEVES AND THUGS OF THE CHICAGO PRESS."

The General Overseer then delivered the following address:

I will place in the front of all that I have to say today the words of the Master which I have read to you this afternoon—the Beatitudes spoken by Him on the mountain in Galilee—Matthew 5:1-12.

There are Nine Beatitudes. The first of these is humility of spirit. May God give us that at this moment. (Amen.)

The next is sympathy for the sorrowing. May God increase that in our hearts. (Amen.)

The next is the blessedness of true "meekness," not weakness, which is given to those that inherit the earth. May God give us that. (Amen.)

For we "want the earth." We want it for God, every bit of it.

Then comes the "hungering and thirsting after righteousness." The promise is that "they shall be filled." May God fill us. (Amen.)

The blessing that comes to the merciful is next. May God help us ever to be merciful, and whenever the press ask me to be merciful, I will be merciful.

Then come the Master's glorious words, "Blessed are the pure in heart." That is the greatest of all blessings, for they shall see—whom?

Voices—"God."

General Overseer—May we see God in all things.

Then we hear Him say, "Blessed are the Peacemakers." May God help us to be—"Peacemakers: for they shall be called the Children of God."

Then comes the eighth:

Blessed are they who are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

The Last is the Greatest of All the Beatitudes.

I specially place it in the front of all I have to say today:

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ought not I to rejoice today?

Voices—"Yes."

General Overseer—I am the happiest man in America. (Laughter.)

Now I want to be very careful in what I say, and yet at the same time I shall not be a bit careful in the knocks that I give to our great Adversary Satan, who is directing the Newspaper Press of Chicago at this time.

But there are so many foes that wherever I turn around I can give one a lick. They are quite numerous, and it will be quite a task to deal with all the offenders and their offences.

Let me tell you a story before I go farther.

The Lies Concerning the General Overseer's Career in Australia Nailed.

When I arrived in 1888—by the way, they want to make out that I was a convict in Australia, and arrived from a convict prison. (Laughter.) Let me here say in a word the whole story is false from start to finish. I closed my career in Melbourne in the Tabernacle which I had built there, with large public farewell gatherings, at which I received an illuminated address, and a large sum in gold.

Then in Sydney, Australia, I had large farewell meetings, and large gifts and addresses there; and in Dunedin, Christchurch, and Auckland, which are all important cities in the islands of New Zealand.

When I arrived in San Francisco on June 9, 1888, I landed without having a single stain on my character, and all contrary statements are shameful lies.

A short time after my arrival in San Francisco, some friends asked me to go with them to see Chinatown.

Well, except that I had promised the Premier of the government of New South Wales in Australia, Sir Henry Parkes,

that I would write my impressions of the Chinese in California, I would not have gone. But I had promised that distinguished statesman that I would.

By the way, among other things that happened to me in Australia was that that very distinguished man, once asked me to stand for what he called a "safe seat" in Parliament, and offered me the Portfolio of Minister for Education in a government which he was expecting to form, and which he did form, after a General Election. But I declined: for I had seen how unreliable politicians were by a very sharp lesson.

The lies that have been told about me are countless, and the shameful inventions as to my Australian career are especially vile.

I cannot number the lies of the Press.

They are more than the hairs of my head (laughter)—and more than the hairs I ever had on my head. (Laughter.)

A Story of Chinese Highbinders in California, Illustrating the Way to Treat Literary Highbinders in Chicago.

But let me get to my little story about San Francisco. Having promised my friend that I would write my impressions, I began to take them first, therefore, in San Francisco. The first time I went down into Chinatown I was accompanied by a special detail of Chinatown police. To do Chinatown thoroughly and go right through all its underground arrangements where the poor Chinese burrow in the hills of San Francisco, you must be guarded, for life is not worth much in some portions of these underground burrows where "Highbinders" abound.

However, when we got to a certain place, I heard a tremendous racket. The Chinese were cursing in all their varied dialects: Mandarin, Ningpo, Cantonese, etc., and they made a tremendous uproar as if they were fighting.

I found upon inquiry, that a great gambling den of Highbinders was being raided; and at the request of Sergeant Houghtelling, we stood aside to see the results.

Presently they began bringing them out, dragging out each man by his pigtail, and clapping the handcuffs upon their wrists when they showed fight and drew knives, or when, as in one or two cases, they fired revolvers.

But the police had them very quickly in hand, and handcuffed these great, big, strong fellows, many of them desperate characters, all inveterate gamblers and criminals.

When they had them all out, I said, "How ever are they going to get all these desperate men to the lockup?"

"Oh," he said, "you will soon see."

So the word was given by the police officer in charge, all the Highbinders' and gamblers' pigtails were taken, and all tied together, and then one man took hold of the knot, and walked off with the whole lot. (Applause and laughter.)

Now I propose this afternoon to take the Highbinders of the Chicago Newspaper Press by their individual pigtails, tie them all together, and then walk off with the whole lot. (Applause and laughter.)

I am not very much, but I know I can do it. (Laughter.)

The Difficult Thing is to Know Where to Begin.

I feel very much like Sheridan, who asked where he should begin.

General Grant said, "Go in anywhere. There is good fighting all along the line. (Applause and laughter.)"

But I do not quite want to do that: for my time and your patience are limited. So I will go into this Mass of Falsehood where I can do the most good, and deal with some of the principal matters first. My only regret is that it is not possible to do all that is needed in the time available. I have

No Malice in My Replies to My Cruel Enemies.

I want to say especially to these poor literary wretches whom I am going to spank this afternoon, that I have no personal feeling in the world against them.

I do not know them, and at the present I do not want to know them. Their personal acquaintance has always been offensive, because, with few exceptions, they have never come near me but that I could smell them several yards off.

The whole outfit, except a few of them, stinks of tobacco, and alcoholic liquors. They reek with sin.

I said ten years ago, when my office was in the Pullman Building in this city, to a number of them who had come to interview me concerning my views on certain matters: "Boys, is there one of you who has said your prayers from your hearts this

morning?" They all looked at each other, and one said, "Answer, Bill." (Laughter.) Another said, "You answer, *Tribune*," and others said something else.

"Now," I said, "boys, I will ask another question. Would any of you like your mothers or sisters to know where you were last night?"

One fellow immediately said, "Damned if I would." (Laughter.) Another said, "What are you asking these questions for?"

Useless to Give Press Reporters Interviews.

"Well," I said, "for this reason. You have come to interview me about a matter concerning the Kingdom of God, and every last sinner of you belongs to the Kingdom of the Devil. What is the use of my talking to you. How can you discuss anything Divine when your lives are unclean?"

"You are dirty boys, and you know it. What is the use of my talking to you concerning the things of God and heaven, since you are on the other side, and know more about saloons and theatrical green rooms than about the duties of a minister of Christ.

"I wish you to take a message to your editors, and it is this: 'There is only One Way to God, and you are not going by that Way.'

I am sorry for the mercenary press reporters who write a lie to order because they are paid to lie.

And no matter what might happen to me for doing my duty, I shall thank God that I have fought that generation of vipers who live to deceive and destroy the people, even if I die for it, as they now openly threaten. (Applause and Amen.)

The hope of Liberty, of Purity, of Christianity, and of Good Government lies in the throttling of the paid mercenaries of a false and brutal press (applause) of which many statesmen, ministers, and the masses of the people are afraid.

But there is one man who never feared them and, by the Grace of God, never will. (Applause. Amen.)

They May Kill Me, But They Cannot Make Me Afraid.

I do not believe they will be allowed to kill me until my work is done. (Amen.) And that is not done yet, so far as I can see.

However, that does not matter to me an atom. It is for God alone to decide. I go into this battle tonight just as any good soldier goes into a fight for his country, not caring if his dead body is carried back to camp or not.

I thank God that I am prepared to Seal my Testimony today with my Blood: for which they are panting like so many hungry wolves—openly advocating murder.

One of the reasons why these reporters and editors rage under the influence of murderous poison is that

Chicago is a Swine-Cursed City.

Our Lord Jesus Christ once cast out many devils who possessed a man in Gadara, a swine-cursed country, just as this is a swine-cursed city; and the whole community "entreated him to depart," for He sent the devils into fitting dwelling places when He sent them into the swine, who perished to the number of two thousand.

Wherever people eat swine, they are full of deadly, scrofulous and cancerous diseases.

There is no mystery to me about the way that St. Patrick cleared Ireland of the snakes. St. Patrick, when very young, fed pigs, and he and others got the pigs to eat up all the serpent tribe in Ireland. (Laughter.) Pigs will eat snakes any day.

Rattlesnakes and Pigs and Reporters.

On an Island in the Detroit River, which used to be called Snake Island, and is now called La Belle Island, they did not know how to clear the snakes out. Somebody said, "Put pigs in the island."

"They will kill the pigs."

"Kill the pigs," said the man; "You do not know pigs."

The pigs went in, and, when the snakes rattled, they all went after the rattlesnakes (laughter) and swallowed them all up from head to tail until there was not one left.

Now when people have eaten pig for a long time, they have eaten snake, too. (Laughter.) And it goes without saying that the food in the reporters' boarding houses must be of the pork-rattlesnake variety: for they are moral vipers beyond question.

Out in Oklahoma, as probably you know, they have been ridding the country of snakes. How did they do it? They put the pigs there, and the pigs galloped for the rattlesnakes when they heard them and swallowed them up. A snake is a savory morsel for a pig. So poisonous is a pig that if a rattlesnake bites it, it only smiles at the rattlesnake and eats off its head. (Laughter.) Yea, more, as I have said, it swallows the whole thing from snout to tail.

And then some of you poor fools eat pig. (Laughter.) My Good Lord, look upon those who thus defile their bodies.

What do you eat when you eat swine's flesh?

You eat cholera, and trichinosis, and tuberculosis, and scrofula, and cancer, all kinds of foul diseases.

Legions of Devils in Newspaper Men.

Well, let me see, I was talking about Jesus, was I not?

Well, He met in Gadara a man who had a legion of devils, and when He asked him what his name was, the devils replied for him, "My name is Legion: for we are many."

Now a Legion in ancient Rome was a large body of armed men, numbering from 4500 to 6000 men, so if there were from 4000 to 6000 devils in that man in Gadara, you can just imagine how many devils there are in every reporter in Chicago (laughter and applause), not to speak of the unspeakable editors, whose instructions these Gadarene reporters obey.

How Christ Answered a Prayer of Devils.

Now when the Lord Jesus Christ was about to deliver that poor demoniac from the Legion of devils, they offered a prayer; the only prayer that devils ever offered which our Lord really answered just as they wanted it to be answered.

They said to Him; "Send us not away into the abyss (or in another version, Send us not out of the country), but suffer us to go into the swine."

And the Master said, "Go!"

And they went, and the swine went, too, 2,000 of them, down into that Lake of Galilee, where they were all drowned.

I wish they had all gone then.

We would all have cleaner blood. We would all have clearer brains. We would have stouter hearts. We would all be of a Diviner mould; for all our fathers and mothers, with few exceptions, have sinned in eating swine, concerning which God Himself said—Leviticus 11:8: "Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you."

I thank God for the tens of thousands who through our teaching in Chicago no longer eat swine's flesh.

And there are hundreds of thousands throughout the world in whose little babies' bodies there is not a drop of the accursed scrofulous diseases which are always to be found with swine's flesh.

No such disease as cancer is possible in a country where the swine is not eaten.

Cancer Does Not Exist Where Swine's Flesh Is Not Eaten.

Our Lord Jesus Christ, so far as is recorded, never healed a case of cancer. The Greek word, *carcinos*, or *carcinoma* (*καρκίνος, καρκίνωμα*) which is the word in that language for cancer is not to be found in the New Testament. Nor is there any word for cancer in the Old Testament.

Cancer was not known in Palestine in our Lord's time, and it is unknown now in countries where swine's flesh is not eaten.

May God cleanse us from swine's flesh, and deliver us from swine of every kind.

A Huge Pile of Lies, or Daily Spews.

Now when I look at this pile of lies—I will just give you an idea of how many there are. (Holds up large pile of clippings. Laughter.)

That is only a week of that in Chicago. One week of the work of the Thieves and Thugs of the Chicago Press carefully classified!

Here are the *Daily Spews* of the *Daily News*. (Laughter.)

The *Daily Spews* of the *Chicago Tribune*.

The *Daily Spews* of *Hearst's Chicago Cesspool*. I will not profane the word American, which he gives to his mass of literary muck. (Laughter.)

The *Daily Spews* of the *Post*.

The *Daily Spews* of the *Journal*.

The *Daily Spews* of the *Chronicle*.
The *Daily Spews* of the *Chicago Record-Herald*.
The *Daily Spews* of the *Inter Ocean*.

What Is It All About?

Now what has all this spewing forth against myself and Zion been about?

They may say, "Do you not know? Why, did not Mrs. Judd die *without the aid* of a doctor?"

Well, am I responsible for every man or woman's death who may die in Zion, or anywhere else, *without the aid of a doctor*?

Yes or no?

Thousands of Voices—"No."

Zion's Death-Rate in Confinement Cases Is Not More Than One in Every Two Hundred.

General Overseer—Ridiculous: for "every man must bear his own burden."

But, if I were to accept the responsibility, I would not have any great burden as compared with the doctors.

In seven years, Overseer Speicher tells me—here is the record—that amongst the many thousands of women that we have in our fellowship in Chicago, we have only lost three in childbirth, counting Mrs. Judd's case as one, which it was not.

And during that time we have had 500 or 600 babies born in Zion, some say fully 1000.

Thank God for that record. (Amen.)

Call it three deaths in 600 confinements. It is only one-half of one per cent, and probably it is even less than that averaged over all our people.

Death-Rate in General is Low in Zion.

Now in other directions I should not be afraid to accept the responsibility of the death-rate in Zion.

Why, even in the Divine Healing Homes, where the sick are brought to us, often dying, from all parts of the country, the death-rate is not nearly one-half of the average death-rate of the City of Chicago; and it does not begin to compare with the death-rates of the Chicago public and private hospitals.

Striking Comparisons.

For instance, Mercy Hospital, generally considered one of the best private hospitals in the city, in a recent year had 130 die out of 1300, which was ten out of every hundred—ten per cent—or 100 in 1000.

In Zion Divine Healing Homes, the average has never reached one in the hundred, or ten in the thousand.

Overseer Speicher—"We have not had 100 deaths in 15,000 cases."

General Overseer—We have not had 100 persons in eight years die in the 15,000 who have passed in and out of these Homes where they are brought to us, dying, from all parts of the country, in nearly every case after they had been treated unsuccessfully by doctors.

I want to say that the average health of our people is immensely better than the average health of any other community in this city, or, probably, in the whole of the United States.

The howling of the Thieves and Thugs of the Chicago Press against Zion, as if we were murderers of our own wives and children, is just one mass of huge, shameful lying on the part of the doctors and druggists, and other devils, who are afraid that "their craft is in danger"—and thank God it is in danger. (Amen. Applause.)

Its doom is written by God's finger.

Thousands Testify to Their Healing Through Faith in Jesus.

Now, before I go further, let every one in this place who has been healed through faith in Jesus Christ, stand to your feet. (Thousands arose.)

Press Vipers, Behold!

Now I want the serpents of the press to fix their basilisk eyes upon this congregation.

I know the capacity of this building, and if I say there are nearly *three thousand persons standing on their feet* who are witnessing that God healed them, I am not far off.

Were you healed by faith in Jesus Christ?

Voices—"Yes."

Important Questions and Answers.

General Overseer—Did I heal you?

Voices—"No."

General Overseer—Did I ever ask you for any money for it?

Voices—"No."

General Overseer—Are you willing to trust Him still?

Voices—"Yes."

General Overseer—Are you willing to trust Him without doctors?

Voices—"Yes."

General Overseer—Without drugs?

Voices—"Yes."

General Overseer—You are sure of that?

Voices—"Yes."

General Overseer—And if you die, are you willing to take the responsibility of dying "*without the aid*" of a doctor? (Laughter.)

Voices—"Yes."

General Overseer—Do you want to be "*aided*" to die by a doctor?

Voices—"No."

General Overseer—Afraid you might die too quick? (Laughter.) Thank you. Sit down.

Now I just want you to get a little idea of the number that you have to deal with, Mr. Coroner Traeger, if you "censure," as some of the papers advise you.

Let me say I desire to speak respectfully for I found him to be, to me, a very courteous gentleman at the recent inquest.

I want you to understand, Mr. State's Attorney Deneen, just a little of the number, because this is only a fraction of the numbers whom you have got to deal with should you prosecute us for trusting God—men and women who are intelligent, educated, sober, hard-working, who understand their rights, and by the Grace of God, who will maintain them. (Amen. Applause.)

I speak with respect of the State's Attorney, who, so far as I know, has never acted unfairly to Zion.

They have a leader in Zion whom they trust.

I thank God for that confidence.

And will you follow me?

Voices—"Yes."

General Overseer—And to death, if need be?

Voices—"Yes."

General Overseer—Thank God.

A Warning.

Down there I see some cynical smiles amongst you reporters, but you will laugh on the other side of your mouth before you are through. (Laughter and applause.)

We have all the smiling there is in this: for "he that sitteth in the heavens shall laugh: the Lord shall have them in derision."

This work goes on. You cannot turn it back. Divine Healing has come to stay. Thank God. (Amen.)

Letter From Deacon Judd.

Now the first thing I want to read is a little letter that I have been asked to read to you, which comes to us from Deacon Judd, whose excellent wife so suddenly passed away.

The General Overseer then quoted the following letter:

CHICAGO, ILLINOIS, May 18, 1901.

REV. JOHN ALEX. DOWIE, General Overseer,

Members and Friends of the Christian Catholic Church in Zion.

Beloved Brothers and Sisters in Christ:—I should feel that I had been very negligent of my duty as a Christian should I fail to acknowledge my sincere appreciation of the many prayers which have been presented to God by His people in Zion in behalf of myself and our three motherless children; also the many kind expressions of Christian love and sympathy which have brought great comfort to my soul.

God knows the trial has been a severe one to us all in Zion, for we have learned to realize where one suffers, all suffer; but I praise His Name for the sustaining grace which He has given me to bear up under this severe strain, as well as the malicious and vile persecutions accompanying it.

At no time in my Christian life has the full meaning of the words of Jesus in Matthew 5:11 and 12 been so fully realized, and I know that as a family we are more firmly established in righteousness in God's true Zion than we have ever been before.

May God bless our beloved leader, His Messenger of the Everlasting Covenant, and may this trial be the means of bringing every loyal member of the Christian Catholic Church in Zion into a firmer relationship with God and a closer fellowship with one another, is my constant and earnest prayer.

Your Servant in Christ Jesus,

H. WORTHINGTON JUDD.

May God bless the Deacon. (Amen.) God bless his family. (Amen.)

We grieve to have lost our sister even for "a little while."

But we know where to find her, and thanks be to God we shall meet her in that Zion where there is no sin and no sorrow, and no newspaper calumnies: for the *Chicago Daily Spews* will never be able to run their presses in Zion here or Zion above.

Now I will not detail anything concerning the death of

Sister Judd, because my evidence at the inquest last Thursday, even in its garbled form in the newspapers, presents many of the facts, and that evidence in its complete form will appear in THE ZION BANNER of Wednesday, May 22d, with a full report of this discourse.

Zion Maternity Deaconesses.

But listen! I have simply this to say, that every one who knows the whole of the facts of the case knows that from the first time that there was any sign or possibility of danger in her case, every help that man or woman could give was given by her devoted husband, family, and friends.

Her first request, thinking that she might be about to become a mother, was that her husband should send for Maternity Deaconesses.

I thank God that these Zion Deaconess-Nurses have been so blessed so that we are able to tell, as we have today, that fully 600 babies have been born in Zion, Chicago, with a total loss of only three mothers, if we include Mrs. Judd.

Now we do not include Mrs. Judd because the autopsy, if honestly conducted, must show, what I now affirm, and what all connected with it, if honest, must affirm, namely, that the cause of death was the rupture of a blood vessel somewhere in the region of the heart, and that her death was not due to childbirth.

Speaking now as carefully as I can, having difficulties in speaking in public on such a subject, I want to say that there is no question whatever but that the severe cold which our sister got on the previous day by sitting out in the damp, after a cold week and much rain, was instrumental in her death.

She sat out in the sunshine of Saturday week last, without any covering for her head or shoulders, or rubbers on her feet, got the damp from the earth right through her whole body, and, thereby, a severe and terrible cold and inflammation which took the form of pleurisy, or something worse, that night.

When a glass of water was given to her, by her husband at her own request, our sister vomited it; and perhaps at that time, or shortly after it, through the violent retching, she burst a blood vessel, although it was not apparent until a little later.

When I got to her home on Lord's Day morning last, our sister had been two hours and a half unconscious.

Some Died Whom Jesus Knew Were Sick.

I am sorry God did not give me that life in answer to my prayer, as He has before in thousands—yea, in tens of thousands—of cases in the past twenty-five years.

But there were some lives that even our Lord Jesus Christ did not deliver from going down to death and the grave.

The Story of a Family Jesus Loved.

Let me remind you how our Lord loved one family at Bethany.

It consisted of two sisters and their brother—Martha, Mary, and Lazarus.

One day Lazarus became very sick. Jesus knew it. He tells us He knew His "friend," literally His "beloved one," was sick. He tells us more, that He knew that he had "slept," or, as men call it, "died."

When Lazarus became sick, the Master was absent two days' journey from Bethany, at some place beyond the Jordan.

Now I do not know what Lazarus or his sisters did.

Perhaps that dear, impulsive, arranging-everybody Martha rushed in and said, "Now Mary, Lazarus has become very sick, and Jesus is not here; let us send down the street for the doctor."

I do not know but that is a strong possibility to such a help-every-one nature.

Perhaps Martha used some "home remedies" with which she may have practiced on her dear departed husband, for it is generally supposed she was a widow; and some good widows have "aided" their husband's death by their "home remedies." Some are hastening their own departure by the same "simple means."

Perhaps she had a dispute on the question with Mary.

But there is one thing I do know: that Martha, Mary, and Lazarus all combined to call on Jesus for help; and, for some reason, did not, could not, get it.

They wrote a letter, saying: "Lord, behold, he whom Thou lovest is sick."

When the messenger left Bethany, Lazarus was not dead. Lazarus was "sick."

But Jesus Christ knew that while the messenger was on the way that Lazarus had died, and when the messenger arrived, Christ told His disciples that Lazarus was dead.

Why did He let him die?

I cannot tell you.

I am not God the Almighty, who alone knows all things.

I cannot tell why God does, or does not do, certain things.

But if Martha, or Mary, or Lazarus himself, failed to fulfil the Divine conditions of a perfect trust in the Lord, and mixed up their faith with a doctor's pills or potions, that would be reason enough for death, would it not?

Voices—"Yes."

General Overseer—Whatever it was, there was some failure.

Was the failure in the Lord?

Voices—"No."

General Overseer—They called upon Him. Did He answer?

Voices—"No."

General Overseer—He let him die.

I again say I cannot tell why. There are many things about this ministry I do not know. The only people that do know everything are the newspaper people. (Laughter.) And they know a great deal less than nothing.

Yet they know "everything"; or, so they say.

A Shameful Lie Nailed Down.

Now I enter no further into Mrs. Judd's departure than to say this, that the attempt of the Thieves and Thugs of the Chicago Press to represent that our tender-hearted Deacon Judd, who loved his wife as he did his own life, and to represent myself with him, as cold-hearted monsters who were utterly indifferent to her sufferings and to her death, is a vile calumny which God Almighty, and every true man in America, knows is a lie. (Amen.)

Do any of you here believe that lie?

Voices—"No."

General Overseer—Have I not lovingly and sympathetically ministered to you?

Voices—"Yes."

General Overseer—Sick, and sorrowing, and poor, hundreds of you came to me, and I gladly ministered to you without money and without price.

I have poured out my life for this people, for thousands in Australia and Europe, and for thousands whose faces I have never seen in Asia and Africa.

A Stern Rebuke.

You brutal, shameful newspaper liars, who say that we were indifferent to her suffering, how dare you send this lie o'er all the earth?

We wept over her bed. We prayed to our God as fervently as Martha and Mary did for Lazarus.

We found an insensible woman when we got there, who passed away three hours later, still unconscious, and, possibly, insensible to suffering or pain.

Thanks be to God, there are none of her children, nor friends, who are other than in perfect love and harmony with ourselves and with Zion today.

That kind of love and harmony in God is something you know nothing about, you lying wretches.

You are in harmony with no one but the Devil, and you do not have a spark of common honesty in your vile composition. You are not in harmony with any honest man.

Now so far about Mrs. Judd's death, which is still before a Coroner's Jury.

Dying "Without the Aid of a Doctor."

Now this death was made the signal for a terrific attack upon myself and upon Zion.

Why?

Why should all this pile of stuff be written during last week? It is continued in the Sunday papers of today, I am told.

You Thieves and Thugs say because "she died without the aid of a doctor."

Dying "With the Aid of a Doctor."

Tell me, if the story were written this last week of all who died "with the aid of doctors," how big a book would it make? (Applause.) They die in thousands weekly "with medical aid"—yes, very much with it.

I know of a case, which happened within the last few days, within a few blocks of this place, almost identical with Mrs.

Judd's, where *seven doctors attended the lady*, and she *died under the knife*.

Was that kind of "aid" any better than this?

Voices—"No."

General Overseer—I did not hear of any Coroner's Inquest in that case.

I did not hear of any hounding of these seven doctors.

Nor did the general public hear anything about it.

But I know, and you know, that there is not a hospital in this city, and scarce a hotel in this city where there is a doctor, that people are not dying under the knife constantly, under the most horrible circumstances.

But I will ask you, who are our critics, one thing:

Have we no rights that doctors, of all their discordant and contradictory schools, are not bound to respect?

Have we not a right to have our children born "without the aid" of a doctor?

Thousands of Voices—"Yes."

Competent Maternity Nurses as Against Incompetent Doctors,

General Overseer—They do in all other countries.

Why, doctors are not thought of in connection with births in the greater part of the world.

Doctors were never dreamed of by our ancestral mothers away back when they bore a far stronger race than now.

Women experienced in this good ministry, such as we always employ in Zion, have the handling of women at such times all over the world; and I tell you this, that where no doctors touch women, the proportion, apart from Divine Healing, of women who lose their lives at the time of their confinement, and the number of babies lost, is very much smaller where there are experienced nurses than when there are doctors, many of whom are rash and inexperienced. According to doctors' own confessions in their Medical Societies, there are many thousands of doctors whose shameful indulgence in alcohol, tobacco, morphine, opium, etc., renders them utterly incompetent.

These are facts, and they can be proved by incontestable evidence and reliable statistics.

Moreover, you know that in large numbers of cases doctors are connected with Secret Society Lodges, and they attend confinements for so much per head, do they not?

Voices—"Yes."

General Overseer—And they want to hurry up things, do they not?

Voices—"Yes."

General Overseer—Yes, and they tear away the children with instruments, do they not?

Voices—"Yes."

General Overseer—And cut the women to pieces, do they not?

Voices—"Yes."

Horrible Facts Concerning Doctors.

General Overseer—In thousands and tens of thousands of cases they kill both mothers and children, or injure them so that their lives are full of misery.

Are there any inquests upon these bodies, or inquiries into these malpractices?

Voices—"No."

General Overseer—Is there any cry out against these things on the part of the Thieves and Thugs of the Chicago Press?

Voices—"No."

General Overseer—And yet we who say that we are going to have our babies born "without the aid" of a doctor are told that we are monsters.

Who says it?

The law does not say so.

The custom of nations does not say so.

Statistics do not say so.

Is it necessary for this American people to be handed over from the cradle to the grave to doctors, who, by the way, revile each other as incompetents continually?

Voices—"No."

Important Questions.

General Overseer—Very well; can we be born "without" a doctor?

Voices—"Yes."

General Overseer—Can we live "without" a doctor?

Voices—"Yes."

General Overseer—And have we a right, if we please, to die "without" a doctor?

Voices—"Yes."

General Overseer—And have not our wives a right?

Voices—"Yes."

Zion's Wives and Mothers Want No Doctors Under Any Conceivable Circumstances.

General Overseer—I will ask the thousand or more of Zion women here, If you knew you were going to die in your next confinement, would you want a doctor?

Voices—"No."

General Overseer—I will ask all the married and unmarried women, Do you at any time want a doctor?

Voices—"No."

A Single Dissentient—Not in Zion.

General Overseer—Those who would want a doctor, say Yes.

One Lady—"Yes."

General Overseer—Are you in Zion?

The Lady—"Yes."

General Overseer—Are you a member of this Church, the Christian Catholic Church in Zion?

The Lady—"No, sir."

General Overseer—I knew you were not. (Laughter. Applause.)

I knew you were not; but the women in Zion know what I say to be true, that we are safer far.

And our ignorant and malicious critics talk as if we did not love our wives. There are no men who love them more, thank God, than the men in Zion. (Amen.)

Overseer Speicher—"They will give up tobacco for them."

General Overseer—We will keep a kindly eye upon that "yes" up there. (Laughter. Applause.) Help her, friends. Help her to understand God's Covenant of Healing—"I am the Lord that healeth thee."

Now this Divine Faith is called fanaticism.

But it is not: for our faith is calm, temperate, reasonable, and justified by results.

I will guarantee you this, that the members of this Church, man for man, woman for woman, child for child, are as level-headed as any in Chicago.

Is it fanaticism to believe what God has said?

Voices—"No."

General Overseer—He said to His people at the waters of Marah, thirty-five centuries ago, "I am the Lord that healeth thee."

Is it fanaticism to believe God's promises in 1 Timothy 2:15: "She shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety"?

Is that fanaticism, to obey and to trust in God's Word?

Voices—"No."

General Overseer—If it is fanaticism, then we are fanatics; but I would rather trust God's Word than the word of any of the *Daily Spews*, or that of any of the Thieves and Thugs of the Chicago Press.

An Exposure of the Chicago Daily News, and its Editor and Proprietor.

I take in my hands first the extracts from the *Chicago Daily News*.

I call it from henceforth, "The Chicago Daily Spews."

It is the dirtiest, foulest thing out of hell, unless it is that *Hearst's Chicago Cesspool* is a twin brother. (Laughter.)

All the rest are first cousins. (Laughter.) This *Chicago Daily Spews* has led in this iniquity.

Victor Lawson, its editor—by the way, I am told his name is not Lawson.

I am told his name is Larsen, and if he did not get it properly altered, then he is guilty of petty nomenclature Larseny. (Laughter.)

We have had much experience with him in Zion for a number of years, and I say now to Victor Larsen, what I have said and published before, "You are a scoundrel, you are a liar, you are a thief of the worst kind."

Now, if I wrong you, why do you not go into court, and take your remedy instead of howling for my murder? I am ready to meet you there, and at the Judgment Seat of God, and justify my charge against you. You are an enemy of God, and of all Righteousness, and a Chief Scribe of the Devil.

You dare not resent it, because you know these names fit you well, you lying scoundrel! (Applause.)

Thousands of subscribers to your lately deceased morning paper, the *Record*, which died by absorption, hastened its dissolution, and your vile evening sheet will also die.

This man has for years belied us and God's work in Zion.

He has told the most outrageous lies every year, every month, every week nearly, and at times he has lied daily, as he did every day last week.

I will take some of his principal lies for the week—there are over twenty columns of them.

Lies About Lynching.

In the first place he says that lynching was threatened at Englewood; that is a lie—the murderous wish found its origin in his heart.

Lies About Fleeing From Chicago to Escape Law.

The next thing that I find here is that I fled from the city for fear of a subpoena.

The heading is, "Dr. Dowie Flees to Escape Law."

That is another lie:

I never went away from my Headquarters Offices in Zion Building except for my weekly visit to Zion City.

I left, as usual, at nine o'clock in the morning on Wednesday last, and got back again about four in the afternoon of the same day.

The last words I said as I left Zion Building to Mr. A. F. Clemons, clerk at the counter, were, "Now, if any man arrives here with a subpoena for me, accept service on my behalf, and say that I will be very glad to attend the Inquest."

All the statements in these papers about these detectives hunting for me, and my eluding them, are a mass of lies. There is not one of them true.

I will ask Dr. Speicher, I will ask Overseer Piper, I will ask my personal attendant, Was I not at home in my office, all the week?

Voices—"Yes."

General Overseer—I will ask those who are in Zion Building, Was I at home?

Many Voices—"Yes."

General Overseer—Have I ever endeavored to conceal myself from any legal process?

Voices—"No! No! Never!"

General Overseer—It is a lie! A lie made out of whole cloth; but they repeated it, and invented proofs of it from day to day. My bitterest enemies know that I am no coward, and that I am a respecter of every righteous law.

The lies are too numerous to be taken up in detail.

Treachery of a Few Ex-Elders.

Now Larsen's *Daily Spews* got a few persons to help him to malign us, five in all, who had been removed from Zion for cause, after trying to resign.

I would not receive their resignations because I found that they had been traitors before they resigned; that they had lied in their resignations when they said they thanked me for all my kindness to them.

They wrote apparently in the hope that I would accept their resignations, and not find out their unfaithfulness to their ordination vows, and their treachery to this Church.

I immediately began an investigation as to why these resignations came, and in every case I found that they had betrayed Zion while eating her bread, so I refused to receive their resignations. I removed them for cause. Did I not do right?

Voices—"Yes."

General Overseer—Now these persons and some others previously "removed for cause" have been found in all the newspapers maligning Zion. Can you not tell just exactly what a man is by the company he keeps?

Voices—"Yes."

General Overseer—"Birds of a feather flock together."

And when you find discharged, dismissed, or resigned officers of Zion in the company of these newspaper reporters, is it difficult to tell what kind of men they are?

Audience—"No."

General Overseer—Now one of these whom they first brought up is named Cabeen, a hypocrite after Larsen's heart.

I have his resignation.

He knew he would have to send it in or undergo an investigation, because charges were made against him by one of our

members in Milwaukee who sent us his treacherous letters in which, while an Elder of this Church at Waterloo, Iowa, while eating the bread of Zion, he was secretly stabbing Zion, as far as he could, and the General Overseer also.

Overseer Piper has the whole correspondence, and I was dealing mercifully with him when he suddenly resigned.

Why?

Because he knew he could not undergo the impending investigation, which would have proved him to be a worse man than we knew.

Now as to Mr. Cabeen's lies in Larsen's *Spews* of Wednesday, May 15th, I brand them as pure malicious inventions from start to finish; and Zion is freed from a very wicked man in getting rid of this Judas.

I do not care to refute them in detail; but I will read you a letter from Deacon Daniel Sloan, who knows all the facts and puts them very clearly.

The Deacon is present. He is an old Chicago man, was an ordained Deacon in the Methodist Episcopal Church, and for a number of years Secretary of the Y. M. C. A. in Chicago. He has had an honorable career as a business man. His words carry weight everywhere in this city.

CHICAGO, ILLINOIS, May 18, 1901.

REV. JOHN ALEX. DOWIE,
Zion Building, City.

Dear General Overseer:—I have read within the past week a newspaper article in one of the daily papers purporting to have been not only an interview with J. W. Cabeen, a former Elder of this Church, but which evidently was, in the main, quotations from a written statement prepared by him in which he alleges to give reasons for his having left the Christian Catholic Church and its ministry, stating in substance the following things as having prompted this action:

First. Your baseness in business dealings in making yourself rich by making poor those whose confidence God has given you.

An Invitation to Any Who Have Charges to Make.

I will ask a question here.

Is there one man or woman here in Zion who has a charge to make against me that I have made them poor for my gain, which are, in general, the principal charges of these betrayers.

Audience—"No."

General Overseer—If there is, stand right up, O, mine enemy, and make it.

I will demand that everybody shall be still, and I will be still myself while you make the charge.

Stand right up and make it.

If I have wronged any man, I was ignorant of doing it, and I want to make it right now. Or any woman.

Now stand right up and make the charge. I will see that you get a fair hearing. Any one I have made poor; or myself rich at any one's expense. Any one. (The General Overseer was very earnest in making this appeal, and paused a long time for a reply.)

Then there is no such charge in Zion, is there?

Audience—"No."

General Overseer—I will ask another question.

An Important Question, the Answer to Which Proves the Increased Prosperity of the People.

My brothers and my sisters, since you have entered into the fellowship of the Christian Catholic Church in Zion, and have paid your tithes, have you not been more prosperous?

Audience—"Yes."

General Overseer—All who have been more prosperous, stand. (Thousands arose.)

Thank God for that. Sit down.

Now, that lie goes.

Second. Your false theology, inferring that your teachings and those associated with you are not Scriptural and true to the truth of God's Word.

Third. Your lack of regard for your word in inducing Elders to furnish Zion Tabernacles at their own personal expense and then preventing their receiving their recompense.

I will turn to Overseer Piper. You are Overseer-at-Large: have I not given you authority to deal with the affairs of all the Elders in America outside of Chicago?

Overseer Piper—"Yes."

General Overseer—Has there been one Elder who has ever fitted up a Tabernacle as an Elder of the Christian Catholic Church at his own expense?

Overseer Piper—"No, sir."

General Overseer—Has there been one?

Overseer Piper—"No."

General Overseer—Then this accusation in Larsen's *Spews*

concerning an ex-Elder's being wronged in that way is a lie, because that thing never happened in the case of any Elder.

I will ask you (turning to the Overseer for Chicago), Has there been one such case in Chicago?

Overseer Speicher—"Not one."

General Overseer—I will ask the Elders and Evangelists present, Do you know of such a case?

Elders and Evangelists—"No."

General Overseer—There is no such case. I will ask all Zion, Do you know of such a case?

Zion—"No."

General Overseer—There is no such case. Zion has paid their expenses there, and has always furnished the Tabernacle. If ex-Elder Walton really said this, it is a lie, a wilful wicked lie.

Fourth. Your statement concerning God's promise being now fulfilled in your ministry of sending the Messenger of the Covenant, or Elijah the Restorer, thus preparing the way and the people of God for the coming of Jesus Christ, His Son, who is so soon to appear, with that salvation which is ready to be revealed.

Permit me to say that the writer of this article furnished the press is either a liar now, or was a hypocrite during the time he was an Elder in Zion. During his ministry here in Chicago, and also while I was conducting a Mission at Waterloo while he was an Elder at that point, everything he said to me throughout this time disproves the assertions he now makes.

While I was in Waterloo last October, he censured Elder Walton for selling to the Zion Tabernacle there an organ not worth but a small portion of the sum he charged that branch for it. Elder Cabeen also condemned him for involving him and his ministry with a judgment which had been entered against him because of debts he became responsible for in a business failure prior to his becoming an Elder in Zion. Now, in this article he justifies Elder Walton and accuses you of unfairly wronging him out of money. In the face of these facts, he either lied then, or he does not now tell the truth.

Many and many times has he come to me while he was here in Chicago and affirmed his deep conviction and cited scriptural warrant for his believing you to be the Messenger of God's latter-day Covenant with His people. He affected the deepest thankfulness to God in thus sending you, and entered heartily into the reception and discussion of the restorative truths which he now, in this article, disavows having ever held. He was either a hypocrite then, or he is now.

Concerning the last batch of men, among whom he was one, who have gone out from Zion because they were never of it, I will say that I have visited the fields of labor of all of these men when they were Elders of Zion, and believe now, as then, on the basis of experienced judgment and large dealings with, and knowledge of, men in the ministry and other lines of Christian work, that their leaving this Church was not in a single instance due to any of the alleged reasons given, but rather to the fact that they could not get out of the denominational rut in which they had so long traveled, and because of this, their ministry could not be a success. The standards of Zion were too high for them. They foresaw failure coming, and knowing the results of their work in their respective fields could not justify permanency in this ministry, instead of crying to God for that renewing of spirit and mind, that cleansing of the flesh and spirit which would enable them to have power with God as well as with men in saving souls, redeeming bodies, and blessing the spirits of the people where they labored, they now seek to cover up their unfaithfulness and lack of power by accusing the servant of God and maligning you, the General Overseer of the Christian Catholic Church in Zion, in alleging that you are seeking to deify yourself when all who are truly in Zion throughout the world know that you have never laid claim to be any other than a bondservant of Jesus Christ, raised up especially in these days of the most awful degeneracy and religious apostasy the world has ever yet seen.

Sincerely your Fellow-servant in Christ,

DANIEL SLOAN.

Now a few words further as to ex-Elder Walton's lies.

My first discovery of his deceitful character was that he had purchased a bogus degree of D. D.

I came upon the fact unexpectedly, and at my first opportunity asked him where he got the degree: pressed him until at last he confessed with shame that he had got it from one of these "degree mills" in Chicago which have been driven from the city lately.

I said to him, "Then you have been lying when you put that D. D. at the end of your name. It was an imposture and you knew it."

I told him that I did not know what I would do with him, but that I would ask God to give me grace to see.

However, I left for Europe, hoping that he would truly repent, as he said he did, and that his ministry in Oak Park would be useful. I found the contrary on my return, that he still had a signboard up with the fictitious "D. D.," and that his ministry was a complete failure.

I therefore directed Overseer Piper, who addressed to him a letter pointing out his sins and failures in other matters, and insisting that he should show cause why he should not be asked to resign.

In consequence of that the man had to resign.

Now he pretends that he resigned because he differed with me. It is not true.

He also says he put money into Zion.

That is a lie. Not a dollar. He was an expense and loss to Zion every month he was in the ministry, and we sent to him from two to five times as much money as ever he returned from Waterloo.

He is simply a bad man, and I found he was alleged to be in dishonorable debt, in addition to the fact that he had fraudulently obtained his degree; and taking it altogether he was under a dark cloud when he resigned.

That is the kind of a man you find is so much respected by this scoundrel Victor Larsen and his crew.

Ex-Elder Stokes is in the same boat with the rest.

When he sent in his resignation to me, he thanked me for all my kindness and love to him and to his.

Now he maligns me. But I have his resignation, and I will quote in the report, which I will not take time to read, that clause in which he thanks me for my kindness:

I thank you for all of your kindness to me and to mine.

If ever God enables me to accept your claims for yourself, I shall ask your and His forgiveness, and I know it will be granted.

The same way with that miserable fellow, Moody.

He also thanked me for my kindness:

I thank you most sincerely for all your kindness to me in the past.

Regretting the necessity of this step, I am, etc.

Now he lies about me.

Now I go on with this Chicago *Daily Spews*, passing on to the next day, May 16th.

I care nothing for their opinion about my testimony at the inquest, of which they give a shamefully false account, as all may see who compare that report with the verbatim report of my testimony in the first issue of THE ZION BANNER.

I call your attention more fully, however, to another lie on May 16th in that paper.

The False Report Concerning Ezra Barnes Seeking Revenge on Dowie.

The story of a desperately wronged old man is given here column after column in nearly all the papers of that day, and by this time it has gone all over the world.

The statement is headed in Larsen's *Daily Liar*, "Comes for Revenge on Dowie."

It sets forth that Ezra Barnes came from Muskegon, Michigan, with \$2,000 and a revolver, to this city, seeking for my life, because his wife and daughter had come to Zion two years before, and were dead, and he could get no account of them, and he was determined to kill me, believing that no jury would find him guilty of murder, and the money he brought would fee a lawyer to defend him.

So he went to Lieutenant Harding, at the Maxwell Street Police Station, who came down with him to Zion Building seeking redress, and that the poor man told the awful story of his wrongs there, but he could not find me, or he would have killed me.

The Whole Thing Is a Lie.

Lieutenant Harding says that he never came near Zion Building with that man; that Mr. Barnes never showed him a revolver or told him that he was going to shoot me; that the man never said to Harding that his wife and daughter had come into Zion, but that when somebody said, "Well, they might be 'Dowieites,'" he said, "Yes, they might. What shall I do?"

"Go down there and ask," said Lieutenant Harding. "They will tell you."

But so far as I can ascertain he never came, and Lieutenant Harding says that he himself never came to Zion Building.

The whole story is a lie.

Neither Ezra Barnes is known to us, nor his wife, nor his daughter, nor his son. They have never been in any Zion Institution, so far as we know.

They are not, and never have been, members of the Christian Catholic Church in Zion.

There is no one in the Church who knows Ezra Barnes or them, so far as I can gather.

The whole thing in all the *Daily Spews* is a shameful fabrication.

The following letter from my personal attendant, Deacon Carl F. Stern, gives the results of the inquiry I caused him to make:

CHICAGO, ILLINOIS, May 19, 1901.

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic Church in Zion,

Zion Building, Chicago, Illinois.

Dear General Overseer:—In accordance with your instructions, I have investigated the statements made in a long article which appeared in the Chicago *Daily News* of May 16, 1901

In this article it was alleged that a man named Ezra Barnes had come over from near Muskegon, Michigan, with \$2,000 and a revolver in his pocket, intending to murder you, and with the money to pay for his defense, in the hope that no jury would ever convict him of his crime. It was further alleged that his wife and two daughters had come into Zion, and that he had come to Zion Building with Lieutenant Patrick Harding, of the Maxwell Street Police Station, to endeavor to see you.

Upon making inquiries of Mr. A. F. Clemons, Clerk of Zion Building, I was informed that no such parties had called there.

I next called up Lieutenant Patrick Harding by telephone in regard to the matter. He verified the statement of Mr. Clemons, declaring that he had never called to see you with this man, but stated that Mr. Ezra Barnes had called to see him at the Maxwell Street Station in search of his wife and daughters, and in referring to you simply said, "Perhaps they have gone to Dowie's."

The Lieutenant also declared that the man had no revolver, so far as he knew, nor did he threaten to use one.

I then inquired of Deacon E. S. Anderson, General Recorder and Financial Secretary of the Christian Catholic Church in Zion, to ascertain whether or not Mrs. Ezra Barnes and her daughters were, or ever had been, members of the Christian Catholic Church in Zion. I found, as I had expected, that they were not, and never had been, upon our Church Records.

You will therefore see that the whole thing is another of the Chicago *Daily News'* fabrications, and is without foundation in fact,

Yours faithfully in Christ,

CARL F. STERN.

The Shameful Lie Alleging a Run on Zion City Bank.

But I will turn for the moment to the Chicago *Tribune*, which is supposed to be the "old reliable" paper of the business community. That villainous paper came out fully on May 16th as an attempter of Bank-smashing by lying.

I will give you some facts you will never forget as an illustration of its felonious methods.

The following statements are made in the *Tribune* of May 16th.

In front of the Bank an occasional knot of persons was seen deeply engaged in conversation. Mrs. John Darnell, 4324 Cottage Grove Avenue, awaited the return of the General Overseer in the hope of securing the \$210 which her husband had deposited in the Bank. Mr. Darnell now is ill and the family in want of the actual necessities of life, yet the Bank officials have declined to permit the withdrawal of the funds without the approval of Dr. Dowie.

"This is Dr. Dowie's Bank and he does as he pleases," said the Teller.

"He seems to please not to give me any money on which to live," responded Mrs. Darnell. "The money is my husband's and we are entitled to it."

The woman was told that she would have to wait until the "Doctor" returned from Waukegan. She had waited three days already while her husband suffered and her child cried for food.

BANK KEEPS WOMAN'S \$2,600.

Mrs. Augustina Smith, 6323 Grace Avenue, deposited \$2,600 in the Bank last October. She deserted the Church with Deacon Stokes and Elder Moody. She is waiting now to hear from Dr. Dowie regarding her money, as the Bank officials will not permit her to withdraw.

The same lie had been told in the *Daily News* of the 15th, as follows:

Reports were in circulation today that a large sum, said to be at least \$50,000, had been withdrawn from the Dowie Bank, and that the callers at the Bank were unusually numerous and nervous. Cashier Peckham seemed nervous himself when asked about rumors of a "run" on the institution by seceders from Zion and other alarmed depositors.

The same lie also appeared as follows in Hearst's *American* of May 15th:

At Dowie's Bank there was an unusual number of callers and nervousness was displayed by Cashier Peckham when he was asked regarding reports of a "run" and that the hundreds of seceders from the Dowie ranks were rapidly depleting the funds of the bank by withdrawals of deposits.

\$50,000 TAKEN FROM BANK.

While all information on this point was refused, it is asserted by the Rev. S. A. Stokes and others who have turned from Dowie that the departing members of the flock have taken with them at least \$50,000 of deposits.

Hearst's *Chicago American* of May 16th says:

WITHDRAW FUNDS FROM ZION BANK.

In spite of "Dr." Dowie's denial of the report of a run on the Zion Bank, there were indications yesterday morning that more than one depositor was anxious to withdraw his funds. Dozens of persons entered the Bank, held short conversations with the Teller, and departed.

In most instances the callers declined to tell the object of their visit. But Mrs. John Darnell, of 4324 Cottage Grove Avenue, was not one of those on whose lips had been placed the seal of silence.

For two days Mrs. Darnell had waited in front of the Teller's window in an effort to withdraw \$210 her husband had deposited about six months ago. Her husband was sick and she needed the money. On her last visit she was assured that the deposit would be returned to her.

Mrs. Augusta Smith, of 6323 Grace Avenue, who seceded from Dowieism with Elder Stokes and Evangelist Moody, sought to get out of the Bank \$2600 she had paid in. After hiring a lawyer and making threats, she was assured her money would be forthcoming.

J. W. Cabeen, formerly a Dowie Elder at Waterloo, Iowa, but now a seceder living at 248 La Salle Avenue, is said to have withdrawn a large sum after similar threats.

Altogether, it was reported by several of those who had left Dowie's Church that about \$50,000 had been taken out of the Bank.

I will first read to you the report made to me by Deacon W. S. Peckham, the esteemed Cashier of Zion City Bank, and then the report of Deacon Sayrs, Superintendent of Zion Junior Schools, whom we sent to investigate the *Tribune's* specific lies, and to try and find the women referred to.

ZION CITY BANK,
CHICAGO, ILLINOIS, May 18, 1901.

REV. JOHN ALEX. DOWIE,
Zion Building, Chicago.

Dear General Overseer:—For several days the morning and evening papers have been filled with false and malicious statements concerning Zion.

The Thursday edition of the Chicago *American* contains a mass of lies about Zion City Bank; and I desire to make the following statement, in order that you may know the real facts in the case.

The Chicago *American* says that there were indications of a run on the Bank, and that more than one depositor was anxious to withdraw his money. They gave the names of Mrs. John Darnell and Mrs. Augusta Smith as two who had been turned away.

Mrs. Darnell and Mrs. Smith have not now, nor did they ever have, any money deposited in Zion City Bank, or invested in any of Zion's Institutions. If they had been depositors and called for their money, it would have been paid at once.

We have never enforced our rules enabling us to require notice of withdrawal of funds, and we are ready to meet any demands which may be made upon us.

Not one dollar has been withdrawn from Zion City Bank by any dissatisfied depositor, and at no time has there been any sign of a run on the Bank.

On the other hand, we have opened many new accounts, and our receipts have exceeded our disbursements by many thousands of dollars.

If the same persistent attacks that have been made upon Zion City Bank had been made upon the strongest bank in Chicago, it would have closed its doors long ago.

If a run were to be made upon Zion City Bank, at this time, it would mean a loss of several thousands of dollars in interest to depositors, and a saving of several thousands of dollars to the Bank.

But our depositors know in whom they have believed, and have perfect confidence in Zion and in you, our beloved General Overseer.

I hand you herewith a full statement of the condition of Zion City Bank, which I am sure will be most satisfactory to you.

God is for us and who can be against us?

Faithfully yours in the Master's Service.

W. S. PECKHAM, Cashier.

Deacon J. H. Sayrs' Letter.

CHICAGO, ILLINOIS, May 16, 1901.

OVERSEER J. G. SPEICHER.

Dear Brother:—At request of Deacon Stern, I looked for the two parties whom the paper of this morning said desired to get their money out of Zion City Bank.

(1.) I went to 4324 Cottage Grove Avenue to find Mrs. John Darnell. The first floor is occupied by a tinshop, and no one by the name of Darnell was there. The rear of the building has been fully occupied for the past two years by Mr. R. Lowery and Mr. H. Williams and their families.

(2.) As to Mrs. Augusta Smith, 6323 Grace Avenue, I find no Grace Avenue in the city, but what used to be called by that name now goes by the name of (1) North Albany Avenue, (2) Columbia Avenue, (3) Jefferson Avenue, and North Ashland Avenue. None of these contain the number 6323 except Jefferson, and 6317 to 6331 are vacant lots open to the street.

No one by these names are members of the Christian Catholic Church in Zion, nor have ever dealt in any way with Zion City Bank.

Yours faithfully,

J. H. SAYRS.

I may say that the report of Deacon Charles J. Barnard, the General Financial Manager of Zion Institutions, verbally given to me, is to the same effect.

Is that not so?

Deacon Barnard—"That is right, Doctor."

General Overseer—I now ask publicly, Have any of you taken one dollar out of the Bank during this last week because you were dissatisfied?

Audience—"No."

General Overseer—Any one who is dissatisfied, stand up and say so.

Not one.

These scoundrelly papers made that thing up as a mean attempt to cause a Run on Zion City Bank.

They invented the names of the women, they invented their addresses, they invented their sorrows, and our alleged cruel treatment of them, in fact they invented the whole story, and the whole of the responsible editors of these papers—the *Tribune*, the *Daily News*, and Hearst's *Chicago American*, are Thieves and Thugs and Scoundrels who deserve for this action alone to be sent to the Penitentiary and sentenced to hard labor. (Applause. A Voice—"That is true.")

They would care for nothing so long as they could have their own wicked way and ruin thousands of people who are honest and hard working Christians.

But they can never succeed: for our people will support

Zion's Financial Institutions with their last dollar, if that were necessary.

General Recorder Anderson also says in the following report that the whole thing is a lie, and I will add his letter for additional confirmation:

CHICAGO, ILLINOIS, May 18, 1901.

REV. JOHN ALEX. DOWIE,

General Overseer Christian Catholic Church in Zion,
Zion Building, Chicago, Illinois.

Dear General Overseer:—In accordance with your direction, I have investigated the statements contained in the Chicago *Journal's* article of May 15th, in which they claim that certain parties, supposed to be members of the Christian Catholic Church in Zion, had deposited money in Zion City Bank and were unable to get same when demand was made.

The first parties mentioned were Mr. Darnell and wife, said to reside at 4324 Cottage Grove Avenue, and the second party was Mrs. Augustina Smith, said to reside at 6323 Grace Avenue.

Upon referring to our Church record, I find that no such parties are or ever have been members of the Christian Catholic Church in Zion. After ascertaining this fact, I proceeded to Zion City Bank and inquired if either of these parties have or ever have had money deposited in that Bank, and received the information from Deacon W. S. Peckham, Cashier, that they had not.

I then referred to the Chicago Directory, but was unable to find any such names recorded there, and upon referring to a street guide, I found that there was no such street as Grace Avenue; therefore there could not possibly be a Mrs. Augustina Smith living at such an address in Chicago.

I then went to 4324 Cottage Grove Avenue and found that there were no such parties as Mr. John Darnell and wife living at that number. I found, however, that there was a firm of cornicemakers there by the name of Bohnett & Brown; but they do not have in their employ at this time, and never have had, a man by the name John Darnell.

On conversing with Mr. Bohnett, and calling his attention to the statement in the Chicago *Journal*, I found that the firm used to be "Bohnett & Court," which is the name given by the Chicago *Journal*, but that the firm name was changed on March 1st of this year.

After thoroughly investigating the matter, I have concluded that the whole story is a fake, and that in writing up the lie, the reporter has in some way gotten hold of an old business card of this firm, and has dragged their name into this vile article without their knowledge or consent.

Faithfully your Servant in Christ,

E. S. ANDERSON,
General Recorder of the Christian Catholic Church in Zion.

Hundreds of Other Lies There is No Time To Expose.

Now, you must bear with me.

My friends must sit a little while longer. I have much that I could say for which there is no time.

The attacks of the Thieves and Thugs of the Press are very numerous; but the day is far spent, many have been here four hours and I want to close as soon as possible.

I will pass over for the present, therefore, hundreds of lies in the *Record-Herald*, *Post*, *Chronicle*, *Journal*, and *Inter Ocean*, and show the ludicrous falsehood of the latest lie published only this (Sunday) morning in this city.

What do you think it is?

It is a statement of *Hearst's Literary Cesspool*, the Chicago *American*, published with my picture and that of a "Masseur" whom they call P. I. Peel; and also a view of what purports to be my naked back.

It is headed in large letters, DOWIE IN PAIN, HE SEEKS A DOCTOR, etc. (Laughter.)

It says I sought for the assistance of P. I. Peel, a masseur at 3000 Indiana Avenue.

This man is alleged to have said that I came to his house one night in December, 1897, when I was "holding meetings in the Auditorium," with a terrible attack of lumbago in the back. (Laughter.)

Now, before I go any further, let me here say that I was not holding meetings in the Auditorium in December, 1897, nor in any month of 1897: for the first and only series of meetings which I ever held in the Auditorium began on Lord's Day, October 27, 1895, and ended on April 19, 1896.

But, of course, Hearst's paid Thieves and Thugs know better, and their Diabolical Villainy is equal to swearing that it is so, the books of Mr. Milward Adams of the Auditorium to the contrary notwithstanding.

They say: "This happened in December, 1897. . . He was holding Sunday meetings in the Auditorium." Every word of that is a lie.

They said that I was muffled up. My carriage drove up to the door. My attendant got out and asked if this man was in, and was told that he was, and he said, "A gentleman wants to see you."

The statement of this scoundrel Peel, or the scoundrel who wrote it up and belied Mr. Peel, it is one or other of them, is that I came into his house, bowed down with pain, and tried to conceal my identity by telling a pack of lies;

but that he knew me: for he "had heard me in the Auditorium," but he did not let on. And he says he rubbed my back. (Laughter.) Oh, the miserable liar! And he asked me for \$3, and I gave him four. (Laughter.) I went away, and I came back two nights after, in the dark again, and he rubbed my back, asked for \$3, and he got four. And then it happened a third time.

So the story goes on; but the whole thing is a lie made out of whole cloth.

Voice—"Anybody knows that."

General Overseer—I will ask my personal attendant, Did you ever accompany me to Mr. Peel's house?

Deacon Stern—"No, sir."

General Overseer—Did the coachman ever drive me there?

Deacon Stern—"No, sir."

General Overseer—Did you ever know of my going to any doctor at any time, either in Chicago or anywhere else for treatment of any kind?

Deacon Stern—"No, sir."

General Overseer—Or do you know of my ever taking any remedies?

Deacon Stern—"No, sir."

General Overseer—Well, I will ask this audience—What do you think about it?

Thousands of Voices—"All a lie."

General Overseer—Is there one here who believes it?

Audience—"No."

General Overseer—Not one.

It is a lie from start to finish.

I do not know whether you want to hear much more.

Thousands of voices—"Go on!"

General Overseer—Well, I will go on for a little longer, though I regret that I cannot find time for a tithe of the Exposures of these Thieves and Thugs.

Another Daring Lie.

Come, now, I will give you something to laugh at:

The people have been told during the past week that there are "Great Dissensions in Zion," that "Five Hundred Persons had left Zion because of the Press Lies."

Did they not tell you so?

Audience—"Yes."

Here are the lying words, for instance, of the Chicago *Chronicle* in its issue of May 14th:

Five Hundred Individuals who have hitherto taken Dowie's word for everything have rebelled and have left Zion.

General Overseer—Do you who are in Zion know of these 500 persons?

Audience—"No."

General Overseer—Well, nobody else does.

Do you know how that lie was made up?

I will tell you, I have gotten a report from Janitor Daniels on this subject, which shows you the villainy of the Press.

It is very interesting. It will just show you how the reporters make up things. Here is the report.

SOUTH SIDE ZION TABERNACLE,
6426-6434 WENTWORTH AVENUE,
CHICAGO, ILLINOIS, May 19, 1901.

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic Church in Zion.

Dear General Overseer:—Last Tuesday evening, May 14, 1901, a reporter for the Chicago *Inter Ocean* stepped up to me, at the door of the South Side Zion Tabernacle, and said, "Say, did you see the statement in the papers about 500 members having left Zion?"

I replied that I had.

He said, "It was a dirty shame, Daniels; I will tell you how it happened. A reporter for the Chicago *American* and I were interviewing Mrs. Stokes the night before it appeared. We were counting up the number who had withdrawn from Zion, and found five. The *American* reporter said, 'Let's make it 500.' 'No,' I said, 'my paper would not stand for that; but you can if you want to.'"

Yours in Christ Jesus,

J. E. DANIELS.

Now, that is how that story was made up.

One newspaper liar tried to get another liar into it, but the other liar said it was too big a lie, nobody would believe it, and so he would not give it. But in one form or another every one of the liars eventually published it.

Kind Messages From Former Foes.

Now, I do not know, really, whether I ought to inflict upon you much more.

But before I close I wish to say that I received a great many kind letters from those who have been my critics and my opponents in regard to other matters.

Many of these have said to me that they have learned to love me and admire me for my courage in fighting this Hydra-headed Monster of Iniquity—the Daily Press of Chicago.

I hold in my hand one from a distinguished Freemason, who says:

May 17, 1901.

REV. JOHN ALEX. DOWIE.

Reverend Sir:—Since writing my letter of the 15th, I believe it my duty to immediately warn you to take unusual precautions for your personal safety.

Also, public protest ought to be made against the Chicago *Tribune's* virtual bid in today's issue, or advertisement, for some one to kill you.

It is well known to me that Roman Catholic influences sway the political action of the *Tribune*; and as you have antagonized that influence, and brought shame on Donohue, the political champion of that Church, in his futile effort to get the Legislature to destroy you, and as you have yesterday once more made ridiculous their attempt before the Coroner to find cause to use Law to destroy your power, they now seemingly hunt for some one to kill you.

Perhaps they hope some Judas will be their tool; but they would probably welcome an outsider (as a last resort, even a Roman Catholic).

Guard well your life, and you could afford to pay newspapers to abuse you. Complete silence on their part would not help your cause.

Thus can even the wrath of enemies be made to serve a cause able to draw all men unto it.

For over eight years I held an official position which made me unusually alive to the real state of things (not the surface lies or half lies often permitted by newspaper censors).

This past training, and the talk passing in certain quarters, caused me to take notice of this, I believe, to you, a matter of vital moment.

I was on the opposite side politically (on account of antagonism to trusts, etc.).

I am a Freemason (which order you antagonize). But to be in accord with the Source of all Power through you, would be infinitely of more weight with me than either politics or Masonry.

Faithfully and reverently,

— —

Now that man is a distinguished Mason; and I want to thank God for this fact, that I know, tonight, that there is not in the hearts of the masses of the people in Chicago any bitterness concerning Zion or myself. (Amen. Applause.)

The desire to murder me is principally in the hearts, at this time, of the Thieves and Thugs of the Chicago Press, whom we have now exposed in their true colors.

I have been a fair fighter.

I have spoken what I believed to be true, and I have consciously wronged no man.

If any man can say I have wronged him, and will come to me and prove his case, I will tell you this, I will restore four-fold, yea, I will restore sevenfold; and I will ask the forgiveness of that man whom I have unwittingly wronged.

I may have to stand before God in spirit, very soon.

I cannot afford to wrong my fellowman even unintentionally.

I can only afford to do, and say, and publish that which is right and true.

And I will do that, if I were to lose my life, as men call it, this very night.

The Cry of the Press Criminals for My Murder.

This is what the Chicago *Tribune* demands in its issue of the 18th, which says:

If they (the laws) are not found to reach the Zion Overseer, the *Consensus of Judgment* was that he would be left to the *Powerful Law of Public Sentiment*, which promises to be sufficient to crush him and his cruelties.

And again, in a leading article full of lies in the same issue, entitled "DOWIE MUST GO," the *Tribune* says:

Dowie has been endured too long. . . . Dowie's predecessor in Illinois was Joseph Smith (a shameful lie, and the Editor knows it), the Mormon. Possibly Dowie has heard of the decisive way in which Illinoisians dealt with him. (A cruel and foolish murder was done.) They are not so much inclined now to deal summarily with religious imposters as they were then, but there are limits to their patience. Dowie must go.

This is also the cry of *Hearst's Cesspool*, Larsen's *Daily Spews* etc.

They are all really a unit in this murderous cry.

Practically, they say, "There is no law can touch Dowie: for he is in accord with law; there is no law that can be framed that can touch Dowie; but some way must be found, law or no law, to get rid of Dowie."

Is that not a demand for murder?

Audience—"Yes."

General Overseer—Is that not plain Anarchy?

Audience—"Yes."

General Overseer—Well, now, I want to know who the Anarchists are!

Are they not to be found in the Editors of the Chicago newspapers?

Audience—"Yes."

General Overseer—The despised Anarchists of Chicago, who

were hanged at the demands of these Literary Thugs, Thieves and Murderers were struggling for what they believed to be right, and seeking to better the condition of the poor, however unwisely they went about it.

Anarchists such as they were, are a thousandfold better than these Press Monsters who simply hate a man because he has triumphed over all their enmity, and is above their power to hurt. (True. Applause.)

They say, "There's no law; but let us kill him, anyhow!"

Despicable Cowardice of Chicago Newspaper Editors.

Will they do it themselves? Will they do it openly?

Audience—"No."

General Overseer—Cowards—every scoundrel of them! They see the hangman's noose!

But they are trying to stir up some poor, half-witted crank to do their foul murder, or they organize a Mob who will try to do it in a moment of passion, misled by their countless lies.

They are trying to stir up some of Zion's enemies to murder; for Zion would not be a Power from God and for God if she did not have enemies.

But who are our enemies?

Only those who want to do wrong.

What is Zion doing?

Zion is Doing Only Good Deeds.

We are "going about doing good," as did our Master, who was murdered by a "generation of vipers" for doing it.

We are taking the poor fallen women from the street and restoring them to their friends and to God and to purity.

We have doubled the size of the Home of Hope for Erring Women; and I have never asked you, publicly, for a dollar directly for it, have I, since I first established it?

Audience—"No."

General Overseer—I have paid the cost of this large Work of Benevolence, and I have today something like fifty poor fallen women, and about ten or twelve little babies in that Home. I thank God for the privilege of raising the fallen, and sheltering the perishing. Many hundreds have been blessed by it.

Zion has been taking care of a number of Working Girls who are out of work and have no home to go to, and who would, therefore, be hungry, penniless, and in peril of death, or worse.

Zion has begun an Orphanage.

Zion has sent out nearly a thousand of her Seventies with Christ's Message, "Peace be to This House!" into every street and lane of this city; and wherever the Christian Catholic Church in Zion goes we help in money, or in sympathy, in every good way to win men to God, and to get them happy, prosperous, and healthy.

Zion is Ever Seeking to Bless Humanity in Every Continent of Earth and Island of the Sea.

Are these things reasons for murder?

What have I been doing? Ah! I have been strictly attending to God's Business, and I have been successful!

Yes, I have, and I do thank God heartily for that.

I had a Holy War for four months at the close of 1899, which the Vile Press of Chicago well remember.

I was so very much engaged in it, day and night, that they never imagined that I could be buying 6500 acres of land in Lake County as a Site for Zion City.

They told the people it was an Astor, a Vanderbilt, a Rockefeller, or some other fellow, but they never dreamed it was John Alexander Dowie when they praised the enterprising investor, and applauded the investment as a splendid and well-executed piece of work.

Oh, how badly they felt one morning when they woke up to find that I had secured 6500 acres of land for Zion City; and one fine morning, two weeks later, they woke up to find that my purchase had been so good that I was almost publicly offered, by a well-known townsite promoter, one-half million dollars to transfer my bargain, and subsequently that it was valued at millions.

They now find that Zion has won through my business operations, probably, many millions of dollars, in excess of my purchase price, and now they try to make out that I, personally, have been sucking the blood out of my people, and have defrauded my helpers and the investors in Zion Stocks, keeping everything, and using everything, only for myself, and that I am an Unspeakable Monster who must be killed.

I know, and you know, that what you have witnessed today is true: *that Zion, individually and collectively, is richer than ever, and that all they allege as to the impoverishment of my people is false.*

A Great Declaration by the General Overseer.

But let me tell you this, which I have told you before, and I will say it again, that beyond a provision for my wife and children of a moderate character, based upon what was mine before Zion City was purchased, *I have in my will, if I pass away tonight, willed every acre of land in Zion City, and every dollar in Zion City Bank, and everything of value that I control, to my Successor, the next General Overseer of the Christian Catholic Church in Zion, as a Permanent Endowment for the Church.* (Long and loud-continued applause.)

I thank God that I have been successful in doing something effectual in the extension of His Kingdom.

I think you all thank God for that.

Audience—"Yes."

General Overseer—And I know I have your confidence.

Questions.

Now I wish to ask, is there one member of the Christian Catholic Church in Zion who has a charge to make against me?

If so, stand up and make it.

Make it now! Make it now!

An Open Court.

Let this be an Open Court.

If my hands are not clean, and my heart is unclean, I ought to pass away.

Who in Zion will charge me?

Who in Zion has ever charged me?

Voices—"Nobody."

General Overseer—No one, except the Apostates and Thieves, who were false to Zion whilst eating her bread, who went out from us who were not of us.

I have called the press Thieves. Why?

Because if a man steals my money or yours—and the Press has tried to do both, by endeavoring to smash Zion's Financial Institutions this last week, utterly careless of the thousands whom they tried to ruin—he is a Thief.

But the Press has failed.

There is not another Bank or Financial Institution in Chicago which could stand such attacks as we stood last week without failure; and we did not lose a dollar.

We came out of the week Thirteen Thousand Dollars better off than we entered into it. (Applause.)

They are Thieves. Not because they really stole anything, but they tried to steal with all their might, and could not.

Somebody said to me yesterday, "Dr. Dowie, if these things are not true, WHY DON'T YOU ENTER AN ACTION FOR DAMAGES AGAINST THESE PAPERS?"

"Why," I said, "an action for damages! I could not!"

"Why?"

"Why," I said, "*because they have not damaged me one cent.*" (Applause.)

I could not go into the court and prove damages. (Applause.)

I should have to say, and I shall have to say it in this case, as in all others, when they have attacked Zion, that instead of damaging me, they have made me, and above all have made Zion, richer, and stronger, and more powerful.

I could not get anybody to swear to damages. (Laughter.)

Have any of you been damaged?

Audience—"No."

General Overseer—Have I been damaged?

Audience—"No."

General Overseer—It does not look like it.

Justifying the Charge of Thuggery.

Well now, the next thing is Thugs. Are they not Thugs when they incite men to murder me?

Audience—"Yes."

General Overseer—They are Murderous Thugs: far worse than many now in the Penitentiary.

Now let them take their whipping.

They are Thieves. They are Liars. They are Thugs.

They are Bank-smashers in intention; Character-smashers in intention; and the worst of all is, they are trying to steal away

the Truth of God, substitute a Lie from Hell, and leave the people, bound hand and foot, in the hands of the Devil.

But they will not succeed, will they?

Audience—"No."

A Closing Appeal.

General Overseer—Now listen—if some night, some day, a bullet from an assassin's revolver should pierce through my brain or heart, I want you to remember that I said this to you: Say to yourselves: "We shall not mourn for John Alexander Dowie. He fought his fight. He loved his God. He loved his people, and he laid down his life for God and the people, and sealed his testimony with his blood."

When that day comes then, do not mourn.

Put on your white garments and sing praises to God; for I shall be with Him, and my spirit, if it can, will always be with you.

I do not fear death, because "For me to live is Christ, and to die is Gain"; and, therefore, I am not afraid of the moment when the assassin's knife shall go between my shoulders, or the assassin's bullet through my brain—I only ask that I shall at that moment be found doing the Will of God in some good service for Man.

I have done my work as best I could, imperfect though that best has been.

I have loved you and done right, as far as I knew it; and I shall go to God, but—but—I *do have a right to live out my life*, do I not?

Audience—"Yes."

General Overseer—To live it out for my dear wife, my family, and my people; and above all, to fulfil the Will of my God.

I have no other desire.

Pray that I may live just as long as I can be useful. (Amen.)

And now, let me thank you.

I will add in the report of this address several other points that I have not had time to touch, which will strengthen my argument, and make my assertions more effective by additional illustrations and proofs.

I think you are now, all, or nearly all, of one mind.

Have I Your Confidence?

Audience—"Yes."

General Overseer—Will you show it by standing?

Audience—"Yes." (With but few exceptions, the entire audience of over 3000 persons stood.)

Questions.

General Overseer—My brothers and sisters, will you serve God fully?

Audience—"Yes."

General Overseer—Will you follow your faithful leaders bravely?

Audience—"Yes."

General Overseer—Now we shall sing just one verse of our Consecration Song.

Do not go until we have sung it. Then pray for me.

The vast congregation then heartily sang the following words:

It may not be on the mountain height,
Nor over the stormy sea,
It may not be at the battle's front,
My Lord will have need of me.
But if, by a still, small Voice, He calls,
To paths that I do not know,
I'll answer, dear Lord with my hand in Thine,
I'll go where You want me to go.

CHORUS—I'll go where You want me to go, dear Lord,
O'er mountains, or plain, or sea;
I'll do what You want me to do, dear Lord,
I'll be what You want me to be.

CLOSING PRAYER.

Father, do not let us only sing it, but let us live it. (Amen.)
Let us say what is true, do what is right, and be what Thou dost want us to be, and go where Thou dost want us to go.

We thank Thee for the unity and love of this people.

O God, keep us an unbroken power, so that we may extend Thy Kingdom.

Should I pass away, O God, make them rally around my successor, and help him to extend Zion.

God help us all.

Bless my dear wife tonight, who has had this sorrow to meet on her arrival in Boston, to know that my life was threatened in Chicago.

God bless her tonight, and my dear daughter, and all Zion in Boston and over all the world.

Now give us a good night; strengthen us and give us a good week.
Bless us in all our approaching engagements during the coming two weeks. Cover us with Thy protecting wings, O God, for Jesus's sake.

BENEDICTION.

The Grace of our Lord Jesus, the Love of God, the Fellowship of the Holy Spirit, One Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

REPORT OF CORONER'S INQUEST.

(Reported by S. D. and E. W. and A. W. N.)

All the lies of the press of last week are purported to have had their source in the indignation which the editors felt over the death of Mrs. Emma L. Judd, on Sunday, May 12th. While Mrs. Judd's death is not the cause of these filthy lies of the press, very much has been said about it which is utterly false.

The newspapers also have printed garbled and distorted reports of the Coroner's Inquest over the deceased. Hence in order that the readers of THE ZION BANNER may know the exact truth concerning the death of Mrs. Judd and concerning the Coroner's Inquest, we give below the stenographic report of the testimonies of the General Overseer and Deacon Judd before that jury.

The inquest was held in a low, cellar-like basement, under some undertaking rooms at 22 Adams Street.

It was conducted by Coroner Traeger and his Assistant, Mr. Buckley. There were also several physicians present.

The room was crowded to suffocation, and people were lying almost flat on the pavement outside in order to get a view through the low windows.

Deacon H. Worthington Judd and the General Overseer, the two principal witnesses, were calm, dignified and unmoved by the rabble of low characters and reporters who filled the room.

Both testimonies showed clearly the truth in the case, and had a marked effect upon the Coroner and the jury, whose earlier attitude of contempt and prejudice soon changed to that of respectful and courteous consideration.

The General Overseer's testimony especially was very effective.

The crowd, which had been disorderly, listened quietly and with intense interest and was at times even moved to manifest its appreciation of the fact that the General Overseer had scored a good point.

When he had finished, it was evident that the bottom had dropped out of the whole case, and that none of the physicians or jurors desired to ask him any further questions.

The first witness called was Deacon H. Worthington Judd.

In reply to the direct examination by Mr. Buckley, Deacon Judd stated that his name was Hiram Worthington Judd, that he lived at 321 West Sixty-fourth Street; that he was the Manager of Zion Land and Investment Association; that Emma L. Judd, the deceased, was his wife; that she was forty-two years old, and was born in Wolcottville, Indiana.

He then said with various interruptions:

"On Saturday night, May 11th, at half past eleven, she retired. She complained to me that she had a pain in the pit of her stomach.

"She said, 'I would like to have you pray for me'—a request which she had made many times before this happened.

"I prayed for her, and asked God to heal her, to take away that pain. She got some relief, and felt the pain in another part of her body.

"I prayed for her again, asking God to take away that pain. She told me afterward that the pain went around to her back.

"Then I asked her what I should do, if I should ask Dr. Dowie to pray for her, and she said 'Yes.'

"I had two women who were sleeping in the house come and stay with her until I could go to the telephone and send her request. That was about somewhere between two and three

o'clock in the morning. I telephoned to Zion Home and told them that Mrs. Judd was suffering.

"I asked them to ask the General Overseer to pray for my wife, who was suffering with a severe pain which had started in her stomach, and gone to her back. She thought it must be pleurisy.

"Then I went home and found her still suffering.

"At the same time I sent a messenger for a nurse, for we thought that it might be the beginning of labor in childbirth."

Q. "You thought the pains might be that?"

A. "Yes, as my wife expected to be confined the last of this month. This was the nurse that she had engaged herself some months previous. This was done also at her request. Between four and five o'clock in the morning, Sunday, May 12th, the nurse came. My wife was still having these pains in the back.

"The nurse and myself prayed for her. She would get easier and then the pain would return.

"Finally, about a quarter to nine that same morning, the nurse went downstairs to her breakfast.

"Soon after she left, my wife desired a drink of water. I gave her a drink of water, Waukesha water, which we have used for many years, and she vomited immediately.

"She had vomited several times previously to that, just water. There was much belching of wind from her stomach. After taking this water, she immediately lay back on her pillow with eyes opened very wide; they became set.

"She said, 'Oh my eyes.'

"I asked her if she knew me; if she would speak to me. These were the last words she said.

"She was immediately taken with a convulsion which lasted about five minutes.

"As soon as that was over we noticed the blood running from her mouth. It was almost impossible to hold her in the bed, and if she had been let alone it appeared she would have broken her arms or legs; so I held her."

Q. "As best you could?"

A. "As best I could. After the second convulsion she went into another one almost immediately. This lasted from half to three quarters of an hour. During the last convulsion Overseer W. Hamner Piper, Elder Fockler, who are ministers of the Christian Catholic Church, and a trained nurse came into the room.

"They prayed that the blood which was rushing out of her mouth would stop flowing. It stopped temporarily, and then started again in a few minutes after. Then a telephone message was sent to Dr. Dowie, asking him to come out.

"He arrived there about 11:30 A. M., Sunday morning.

"He came in and addressed my wife. He went up to the bedside, after he had made an inquiry from the nurse and myself regarding my wife's condition.

"He said, 'Now we will pray for her.' He prayed that she might have deliverance, that the child might be born in the right way. At that time the convulsions ceased, but she was still unconscious, but roused up when he called her by name very loudly. She seemed to know his voice, he being the only one to whom she had given any signs of recognition since the time she began to have the spasms. He prayed for her again a short prayer.

"Then he said that he believed she would be all right.

"Before he went to pray with her, he asked if he might lay his hand on her body where the pain or suffering was. He asked me. I said, 'Certainly.' Then he stepped into an adjoining room after the prayer.

"The nurse informed us in a very few minutes that the water had broken.

"Dr. Dowie left the house after the nurse had said the water had broken. He said she would be all right.

"I stood over my wife from that time, holding a cloth between her teeth to prevent her from biting her tongue, which she had done once or twice during the convulsion; also holding the other cloths to catch the blood which was flowing from her mouth.

"The labor pains continued; at least they were like labor pains, until about three o'clock Sunday afternoon, the child apparently making progress of deliverance.

"At 3:20 o'clock I saw the death pallor come on her forehead. I felt then that the end had come. She very quietly passed away at that time.

"The child was not delivered."

Q. "Do you know of any injuries that your wife received previous to her being sick Saturday?"

A. "None. She had exposed herself that day, being out of doors that Saturday on an open settee, without any hat on. There was a raw wind blowing. She was cautioned at the time to come in, or to have a hat put on, but she thought not, that it was all right."

Cross-Examination by Coroner Traeger.

Mr. Traeger—"Mr. Judd was this the first time Mrs. Judd was confined?"

A. "No."

Q. "She had been confined before?"

A. "Yes."

Q. "How many times to your knowledge?"

A. "She had been confined three times before."

Q. "Did you ever, at any time previous, have a physician or nurse attending Mrs. Judd?"

A. "Since when?"

Q. "Since you have been married?"

A. "Yes."

Q. "If you had doctors at other confinements, Mr. Judd why did you not have a doctor at this one?"

A. "Because I had taken God as my Healer, and my wife had done the same."

Q. "Mr. Judd, what caused you to change your mind? At whose suggestion did you change your mind?"

A. "Nobody's suggestion."

Mr. Traeger—"Did anybody else besides yourself have any influence to cause you to change your mind?"

A. "Only what I had read and been taught in the Word of God."

Q. "By whom were you taught this?"

A. "I was taught by John Alex. Dowie and the other ministers of the Christian Catholic Church."

Q. "Then, no doubt, John Alex. Dowie and the other Elders there helped to influence your mind?"

A. "Not a bit. I was convinced it was the truth."

Q. "How long from the first time that Mrs. Judd had pains in the stomach that you talk of until the time of her death?"

A. "From 11:30 P. M. Saturday night until 3:20 next day."

Mr. Traeger—"Was she conscious any time during these sixteen hours?"

A. "From 11:30 P. M. until 9 o'clock the next morning she was conscious."

Q. "Did she at any time during this time ask for medical assistance?"

A. "No, sir."

Q. "Did you at any time suggest medical aid?"

A. "No, sir. She had repeatedly informed me that she did not want a physician."

Q. "During all this suffering of Mrs. Judd, did it any time come to you, Mr. Judd, that for humanity's sake it was your duty as a husband, sworn to protect his better half, to furnish her with medical aid?"

A. "Not for an instant."

Q. "You were willing to stand there and see the poor unfortunate woman's condition, suffering all these tortures?"

A. "I was carrying out her own requests."

Q. "I am sorry for any young woman—"

Mr. Packard—"Mr. Coroner, I shall object to your giving your opinions in that way."

Mr. Buckley—"Never mind, I am doing this."

Mr. Traeger—"If Mrs. Judd would have asked you for poison, would you have given it her?"

A. "No, sir; she would not have asked me."

Q. "I was not supposing she would."

A. "She had taken God for her Healer, and she was satisfied to rest there."

Q. "If she had asked you to send for a physician, would you have sent for him?"

A. "No, sir; I would not. She would not have been so foolish as to have asked such a thing."

"For four years my wife and I have trusted God, and our prayers have been answered in numbers of cases. We have prayed for our children when they have been ill, and almost invariably have received an answer almost direct at the time of prayer. When we failed, we have telephoned to Dr. Dowie, or some ordained officer of the Church."

"We have had neither drugs nor a doctor in our house during that whole time, and we are a healthy family."

Q. "Now, Mr. Juror, what is that question you want to ask?"

Juror—"Do I understand that if your wife asked for a physician, you would not have summoned one? You meant, then, you would have refused your dying wife's request?"

A. "I would have known she was out of her head."

Q. "If she had been, in your estimation, in her right mind, and asked you for medical aid or a physician, would you have gotten him for her?"

A. "No, sir."

Q. Jurors—"Do the jurors want to ask any questions?"

A Juror—"In reference to other animals beside the human, do you believe in prayer?"

A. "I believe in prayer for animals."

The General Overseer's Testimony.

Being duly sworn, he testified as follows:

Q. "What is your name, please?"

A. "John Alexander Dowie."

Q. "Where do you reside?"

A. "Zion Building, Twelfth and Michigan."

Q. "Your occupation?"

A. "Minister of the Gospel; General Overseer of the Christian Catholic Church in Zion."

Q. "Will you kindly tell us, Doctor, what you know about this case?"

A. "At four o'clock in the morning, Sunday last, I was awakened by my personal attendant, Carl F. Stern, who informed me that a telephonic message had been received from Deacon Judd, saying that his wife was suffering from severe pain, and asking me to pray for her. Knowing that she was expecting to become a mother about the end of this month, I supposed that the pain might be connected with the approaching birth. I earnestly prayed for her, and again retired to rest. About half past eight o'clock I received another communication, by telephone, that she was much worse."

"As Overseer Piper and Elder Fockler were going to take the services at the South Side Zion Tabernacle that morning, I instructed Overseer Piper, who was in the building, to proceed at once to Deacon Judd's residence; to pray for her, and let me know her condition as soon as possible."

"About half-past ten o'clock I received another message, said to be by telephone, from Overseer Piper, informing me that in his opinion she was in a dangerous condition. I at once ordered my carriage, and exactly at eleven o'clock I left my home, reaching Deacon Judd's residence in thirty minutes, a distance of nearly six miles."

"When I arrived at the house, I found Mr. Judd waiting to receive me. Accompanied by him, I went to Mrs. Judd's bedroom. I found her in bed, being well attended by two maternity Deaconesses of the Christian Catholic Church in Zion, namely, Deaconess Speicher and Deaconess Bratsch."

"I saw immediately that Mrs. Judd was insensible—or unconscious, if not insensible; and except on one occasion when I spoke to her loudly, on which occasion she seemed to pause and listen as if she knew the voice, she was utterly unconscious during the whole period of my visit."

"I asked the nurses several questions, the first of which was concerning the blood which I saw."

Q. "You saw blood? Where was the blood, Doctor?"

A. "On a small cloth about three inches long; perhaps less, which they had between her teeth at that time. The blood looked dark. There was not very much coming, and I asked Deaconess Speicher, a very experienced woman, whence, in her opinion, the blood came."

"She said, 'From biting her tongue.'"

"I was a little doubtful as to the reply being correct, but both of the nurses repeated it, and as I did not see any of the red blood at that time, I was forced to accept the answer."

"I then asked Deacon Judd to tell me when and how this trouble began, and his evidence as given here this afternoon is practically what he told me."

"It seemed to be the opinion of the nurses and of Deacon Judd, that while the condition of Mrs. Judd might precede labor, that there were no signs of labor apparent."

Q. "They expressed that opinion?"

A. "Yes. That was also mine, being informed as to where the pains had started."

Q. "Who told you?"

A. "Deacon Judd. I was also informed that she had sat out in the damp grass on the previous day without rubbers on her feet or covering upon her head. From similar statements made by one and another, I came to the conclusion that the suffering had begun by a severe cold; possibly inflammation.

"Asking Deacon Judd's permission, I placed my hand upon her breast just above where the child lay, and prayed, as I have done millions of times: 'In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father,' that God would mercifully deliver her from pain, and permit her to become the mother of her unborn babe.

"Prayer was so far answered that she became comparatively quiet; in fact, almost still. I retired with Deacon Judd into an adjoining room, telling the nurses that I would wait a little while, asking them to inform me of any change.

"In about a quarter of an hour, perhaps a little more—say half an hour from the time I came there—they informed me that the water had broken, one of the common signs, although not always so, of approaching birth.

"I was very glad to hear of it, and remained for a little while longer. I went into the room and saw her again; found her still comparatively quiet. Very little blood on the cloth which was in her mouth. Beyond a few uneasy motions of the body it was evident that she was not in any considerable pain."

Q. "That is your opinion?"

A. "That is my opinion so far as I can judge. The face did not show pain at that time. We had a case somewhat similar in which the person had been safely delivered—baby and mother living still—and thinking that it would probably pursue the same course, I left, informing Deacon Judd that I would send down Overseer Speicher in the afternoon between three and four o'clock. I left Mrs. Judd in the care of these competent Deaconess Nurses. That is all I know about the case, except that I was told by Overseer Speicher that when he arrived there about 3:20, she had just departed this life."

Q. "Did you consider her seriously ill when you went in there, Doctor?"

A. "I did."

Q. "Did you consider she was going to die?"

A. "No, sir."

Q. "Did you consider she was going to die when you left the house?"

A. "When I left the house, I had high hopes of her recovery. I went away very cheerful compared to the way I felt when I saw her first."

Q. "She never regained consciousness while you were there, did she?"

A. "No, sir."

Q. "What gave you the hopes of her recovery?"

A. "Because of her comparative stillness."

Q. "Because she was quiet?"

A. "And because the water had broken without any trouble."

Q. "No means of any kind being used to cause it to break?"

A. "Nothing."

Q. "You expected she would be delivered of her child shortly?"

A. "I did."

Q. "Did you expect anybody who was there to deliver her of that child?"

A. "Maternity Deaconesses were there for that purpose. They had experience in thousands of cases. They are the very best we have."

Q. "They take the part of midwives?"

A. "They are midwives. One of them is the mother of a doctor, Deaconess Speicher, a venerable and very able woman. Deaconess Bratsch has been used in hundreds and hundreds of cases and is an excellent midwife."

Q. "What I wanted to know, Doctor, was whether they were regularly licensed?"

A. "I think so. I cannot tell you. I do not know. I have proved their competency in at least 500 cases among our own people."

Examination by Coroner.

Q. "At whose request, Doctor, did you attend the deceased?"

A. "At the request by telephone of Deacon Judd, coming through Overseer Piper."

Q. "Did you know at the time that diseased was pregnant?"

A. "Yes, sir."

Q. "Did you attempt at the time to find out what the physical facts were?"

A. "No, sir; I took the word of the nurses; for I placed my hand no higher than the pit of the stomach, and just lightly on the abdomen, thinking from my touch that the child was lying high up."

Q. "You made no attempt, did you?"

A. "Not the slightest."

Q. "Not the slightest to ascertain her condition?"

A. "Not the slightest, Mr. Coroner. I am not a physician, and do not act as one."

Q. "How did you know, Doctor, that Mrs. Judd was about to become a mother the latter part of this month?"

A. "Because Deacon Judd had informed me so."

Q. "You were simply told that by Deacon Judd?"

A. "Yes."

Q. "Outside of that you did not know?"

A. "No."

Q. "How did Piper say she was when you arrived there? Did he say she was in a dangerous condition?"

A. "The telephonic message was to that effect."

Q. "Do you remember Doctor, whether the party who sent the message said what was the matter with Mrs. Judd?"

A. "Simply that she was in a dangerous condition."

Q. "How do you know, Doctor, that during all this time, sixteen hours of her sickness, she was well attended by nurses?"

A. "Because of the information given to me."

Q. "Make any personal inquiries as to that?"

A. "I did. May I state whom I know were there?"

Q. "Yes, sir."

A. "Deacon Judd's sister, Mrs. West, was there, who had only recently been confined, a few months ago. She is quite a competent woman now living at Zion City, a sister of Deacon Judd. Mrs. Cobb was there, an experienced lady. There was a servant in the house, said to be a good servant. Deaconess Bratsch was sent for during the night. She was being attended to from the very beginning as well as any one could be."

Q. "To your knowledge, Doctor, do you know whether she had any hemorrhage aside from the hemorrhage from the mouth?"

A. "I desire to speak guardedly here, because I was thinking over, while the evidence was being given, how much I knew upon that subject. I can only say that I asked them if they had any more to tell me. They said No.

"There were no signs of labor at all when I first asked."

Q. "That is when you first went in, Doctor?"

A. "Yes, sir."

"Had there been any hemorrhage from the uterus, I would have been informed before I left. I know I should, as they were constantly about her. In fact, the senior Deaconess told me immediately before I left that there were no signs of the child's coming, beyond the breaking of the water."

Q. "What are the signs of labor in a case of that kind?"

A. "I would prefer not to enter upon a statement as to the signs of labor."

Q. "Would you know, Doctor?"

A. "I think I would. I prefer not to answer these questions."

Q. "Doctor, when people are unconscious, do they generally show there is no pain, or do they show signs of pain?"

A. "I have seen people who have been unconscious indicate a great deal of pain. They were unconscious so far as speaking or expression were concerned."

Q. "She was unconscious all the time you were present?"

A. "I do not say she was insensible. I say she was unconscious so far as speaking was concerned. I withdrew the word insensible and substituted the word unconscious, because she was sensible at one time apparently, to pain."

Q. "Have your maternity nurses faith in prayer?"

A. "They have faith in God."

Q. "And in the prayer?"

A. "Yes, sir."

Q. "Experience, then, in your estimation, Doctor, would not be necessary, would it?"

A. "Yes, it would be."

Q. "It would be, combined with faith in God?"

A. "Yes, sir. I should expect persons to be in attendance who were competent."

Q. "Doctor, is there any of your people who follow the belief of Zion, the Christian Catholic Church, as you call it,

that ever call in medical aid, medical assistance to administer medicines in the case of sickness?"

A. "Never."

Q. "Never?"

A. "Never."

Q. "You would advise them to, or do you ever advise them not to?"

A. "I advise to the contrary."

Q. "You advise not to?"

A. "I am absolutely against doctors and drugs."

Mr. Buckley—"You mean by that, Doctor, you advise all members of your Church never to have anything to do with doctors and drugs?"

A. "I advise them never to have anything to do with doctors and drugs, believing them to be quite unnecessary."

Mr. Traeger—"Doctor, would you also advise against surgery?"

A. "Yes."

Q. "You are quite an old man, Doctor—"

A. "No, I am not old; I am only fifty-four." (Laughter.)

Q. "In your experience Doctor, have you not found it absolutely necessary at such times to have a surgeon?"

A. "No, sir."

Q. "Have you never in your experience found it to be an impossibility for a woman to give birth to a child without the aid of instruments?"

A. "No, sir; never. I have had a very wide experience."

Q. "If you had a case of that kind, you would advise against the use of instruments?"

A. "I have never found such a case. I do not believe such a case could or has existed."

Q. "Did you at any time advise Mr. or Mrs. Judd not to get medical aid?"

A. "No, not directly in any way, other than in my general teaching."

Q. "In your doctrine?"

A. "Yes. I had no private conversation with them on the subject at all. I never conversed with Mrs. Judd concerning her pregnancy."

Q. "Did you not think, Doctor, at the time you were called to Mrs. Judd's house to see Mrs. Judd, it was necessary for her to have medical aid?"

A. "No, sir; none at all."

Q. "None whatever?"

A. "None whatever; the farther away they are, the better."

Q. "In your estimation, Doctor, it is absolutely unnecessary to have a physician or surgeon?"

A. "Absolutely."

Q. "They are no use at all?"

A. "None at all. A great hindrance most of the time."

Q. "You have a physician, Doctor; a family physician of your own?"

A. "No, sir."

Q. "Your family never had any?"

A. "I am the first person of my family. For thirty-seven years personally I have had nothing whatever to do with doctors."

"My wife was attended in her first and second confinements by a doctor. The baby suffered so much in the second confinement that on the third confinement we did not have a doctor. Therefore for twenty-one years we have not had any doctors. In fact, my wife has had no doctors, except at the times I mentioned, since she has been my wife. That is twenty-five years."

Q. By Mr. Packard: "Ask how long since he has believed in God as the Healer; since he has adopted this belief of Divine Healing and practiced it."

A. "For the whole of thirty-seven years. I was healed through prayer when dying. I was given up by doctors."

Mr. Traeger—"Doctor, were you ever called in confinement cases before?"

A. "What do you mean by 'called in'? Just to pray with my people?"

Q. "Called in as you were in this case?"

A. "I have been called in hundreds of times."

Q. "In cases similar to this?"

A. "Yes; only one case in this country similar to that. I considered this, as I told you, a serious case."

"When I saw it, I could not make it out. I was doubtful about that blood coming from the tongue all the time."

Q. "Did you have any idea, Doctor, where this blood came from?"

A. "No, I did not."

Q. "You did not know whether it was caused by laceration of the tongue or otherwise?"

A. "They said it was from the tongue. I did not see very much blood; very little, so far as I knew. There was only one cloth changed in the half hour, and it was a small cloth about that size." (Illustrating.)

Q. "In your estimation, what would you give as the cause of Mrs. Judd's death?"

A. "Ought I, having said that I do not act as a physician, to give my mere opinion? Do you want my opinion?"

Q. "Yes, sir; your opinion, Doctor."

A. "My opinion is based on the subsequent statements of Deacon Judd concerning the terrible hemorrhages. I should say that she had burst a blood vessel in the violent retching, and that she died from the internal hemorrhage consequent upon the bursting of that blood vessel."

"It might have come from the brain, but I do not think so. I was not present at the post-mortem. I know not whether the physicians discovered any ruptured vessels; anything of that kind."

"I should say that it came from the brain or the stomach. My idea is that it came from the stomach. These remarks are made simply as a matter of opinion, and based upon the information afterwards received, not what I saw."

Q. "Not anything you saw personally?"

A. "No, sir."

Mr. Packard—"Will you ask him, Mr. Coroner, whether this matter of not using drugs or doctors, but relying upon God for healing in case of sickness is a matter of religious belief with him and with his followers, or not; whether it is a conscientious conviction and belief of theirs; part of their religious belief?"

Dr. Dowie—"May I answer, Mr. Coroner?"

The Coroner—"Yes, sir."

Dr. Dowie—"Yes, because the Word of God declares 'I am the Lord that healeth thee.' All through the Bible, from Genesis to Revelation God is revealed as the Healer of His people; the Forgiver of our sins; the Saviour of our spirits. We have found Him so."

"I may say to you, Mr. Coroner, if you will permit me, in answer to the general question you asked a few minutes ago, that, so far as I know, and I have made careful inquiry today, we have only lost three women in childbirth, in seven years, out of the many thousands of our women in Zion. That estimate is presuming that this was one of the cases. I do not think it could be called one of the cases of childbirth, because I think the death was owing to another cause. Presuming it was one of the cases, however, we have lost three in seven years according to my inquiry. On the other hand, we have had at least 500 births, within three or four years, without any difficulty at all."

Mr. Packard—"Without the use of doctors or drugs of any kind?"

Dr. Dowie—"Yes, sir."

Mr. Buckley—"But you still have these Deaconesses to assist in birth?"

A. "Yes, sir."

"I may also say another thing. I think undoubtedly she received a very severe cold, possibly inflammation, in consequence of sitting on Saturday in the damp grass on an open settee without a hat on her head, or even rubbers on her feet."

"She was expostulated with by Mrs. Cobb on that subject. You will remember it was a very cold week, and a good deal of rain, and I think that she was incautious. I am against all that kind of thing; against all incautiousness, and against foolishness."

"I believe in everything that will keep the body clean and healthy. I also have a corps of Maternity Deaconesses to attend to women at such times. We do all we can to provide for their care, and we are successful."

"We do not need the doctors. I am not speaking unkindly about them, but we can do without them."

Q. "What is the death-rate of the Church as compared to the general average?"

A. "It is not three in the thousand per annum, and the average in Chicago is fifteen or sixteen in the thousand."

Q. "What do you attribute that to, Doctor?"

A. "To right living. The members of the Christian Catholic Church in Zion do not drink."

"They do not smoke.

"They do not go to theaters.

"They do not gamble.

"They do not eat pig. (Laughter.)

"They do not take drugs, and they live decent, sensible lives, and keep their bodies well covered, and well fed.

"They attend to their religious duties, and to their business.

"They are diligent and honest.

"I attribute the low death-rate to their good habits.

"They do not go to Secret Societies or ride goats. (Laughter.)

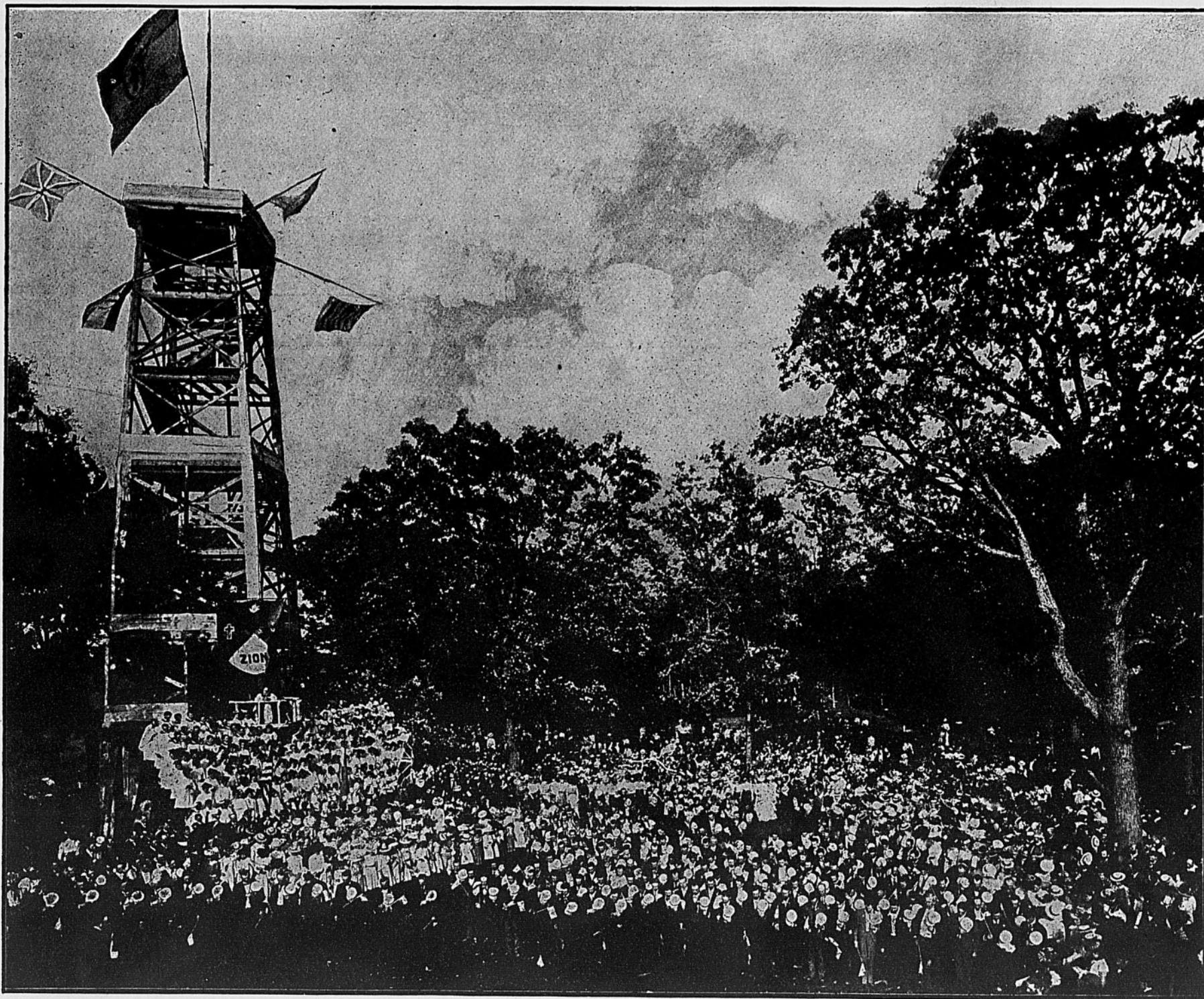
Q. "You are not a believer in Secret Societies?"

A. "No, sir; not at all. Sorry that they exist."

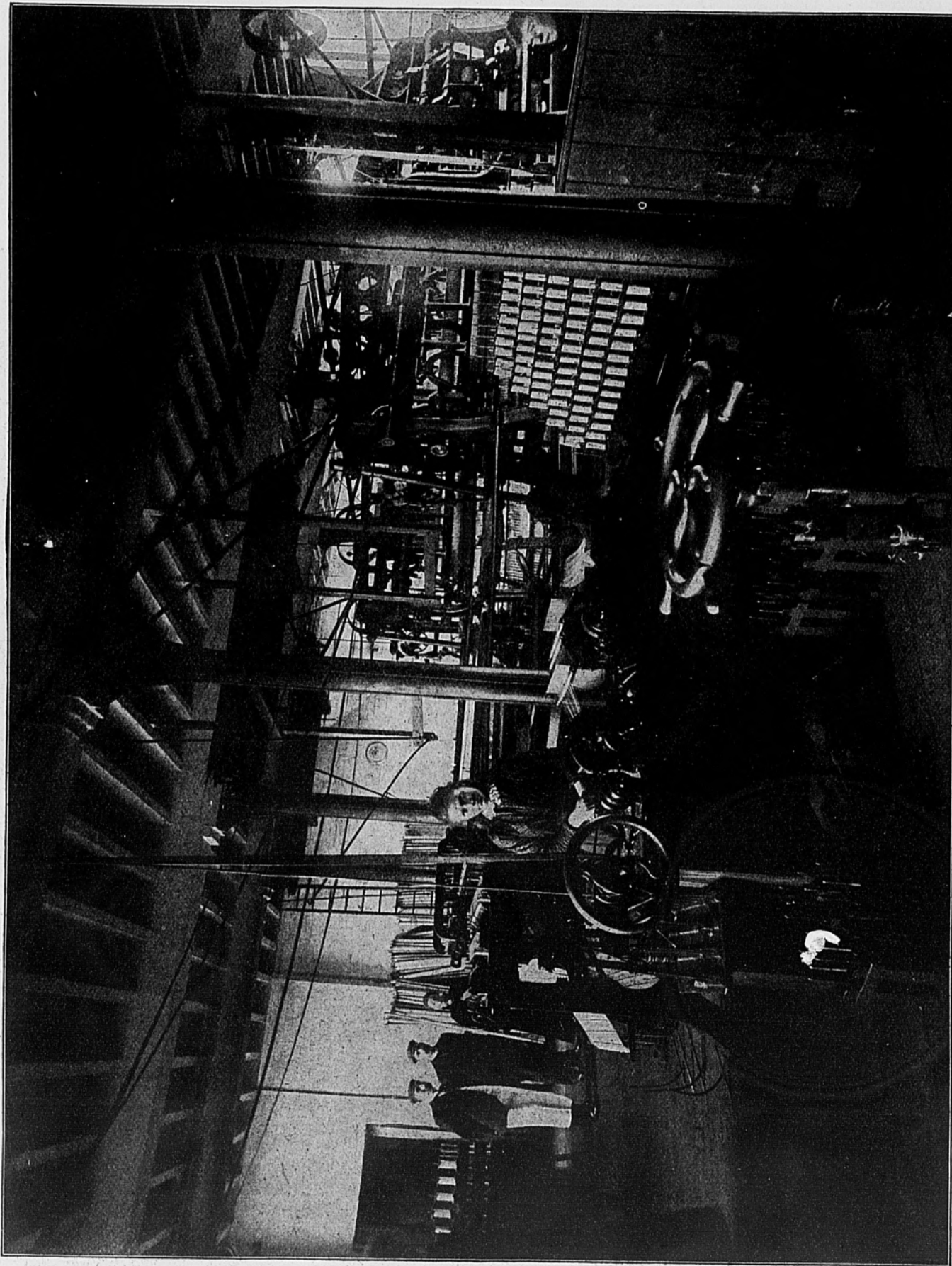
Q. "Jurors, want to ask any questions?"

No questions were asked by the jurors, and the General Overseer left the room.

The inquest was continued, after the examination of Undertaker H. E. Haggard, to Thursday, May 23, 1901.



CONSECRATION OF SITE OF ZION TEMPLE AT ZION CITY, JULY 14, 1900.



LACE MACHINES AND WORKERS.



TO THE NORTH of Chicago there lies a beautiful tract of land.

Its fair eastern border is lapped by the blue waters of the great unsalted sea, Lake Michigan.

From the shore it slopes gradually upward with gentle undulations to the north and west.

Its acres bask under the life-giving rays of the sun, rich, well-drained, and as beautiful as a king's garden.

Three quarters of a century ago this land was virgin soil. Holding locked in its fair bosom all the wondrous promise of the future, it slept in undisturbed peacefulness, waiting God's time.

Then sturdy pioneers from England and New York came and settled on its fertile acres.

All the hardships and dangers of pioneer life were patiently and cheerfully borne.

With all its splendid resources awakened, the land rewarded their toil and privation and repaid their thrift and energy.

The pioneers soon became prosperous.

The characteristics which they had brought with them from the East, inherited from their ancestors, the foundation builders of American institutions, made the community a clean, sober, honest, industrious, and peaceful one.

Thus these early settlers reared their families, performed their work, and passed on to their reward.

Their sons succeeded them in the possession of the soil.

Prosperity increased, and on the beautiful tract of land lying with its face, as it were, to the sun, fortunes were built and beautiful homes were reared.

These men and their wives and children inherited the love for the land upon which they lived, and cherished the law-abiding traditions of their fathers.

That love for their homes had grown as they grew into middle age and saw their sons and daughters becoming men and women.

One day in March, 1899, two men in a light vehicle drove over the splendid roads of this tract.

As they beheld its beauties, its natural

advantages, and its splendid situation, their hearts were filled with joy, and they sang in the exuberance of their spirits; for they saw the "Coming City."

These men were Deacons H. Worthington Judd and Daniel Sloan, Manager and Assistant Manager of Zion Land and Investment Association.

Then one memorable day in June, 1899, the General Overseer of the Christian Catholic Church in Zion came quietly upon that tract.

Years before God had showed him the City.

It was to be a City of God. God was to rule in every department of industrial, commercial, municipal, educational, and ecclesiastical life.

It was to be a City where Christian co-operation was to be the policy in manufacturing and business.

It was to be a City where none of the institutions of crime and vice which curse the modern cities of the world were to enter.

It was to be a City where God's people could labor, and enjoy the fruits of that labor.

It was to be a City where they could build and inhabit.

It was to be a City where they could plant and reap the harvest.

It was to be a City where their children could be trained and educated according to God's standards for the duties of life.

It was to be a City in which God's Messengers would be trained, and from which which they would be sent out to the ends of the world, carrying the Everlasting Gospel of Salvation, Healing, and Holy Living to all the nations.

This man, whom God had chosen to build the City, was in search for a Site.

On that beautiful day in June the decision was made; the Site was chosen on this gem of the shores of Lake Michigan, forty-two miles north of Chicago, and midway between Chicago and Milwaukee.

Then followed a period of quiet but most momentous activity. Plans were laid and forces organized.

Capital was subscribed by God's people in Zion.

On a day, in the autumn of that same year (1899), there came among the happy residents of this tract of land a quiet, businesslike, energetic man. He began to purchase the farms which had been the sustenance and homes of these families for two and three generations.

He was silent as to whom he represented.

Hundreds of acres were taken; then thousands.

His wholesale purchases upon options became the topic of the most intense interest, first in this locality, then in the surrounding towns, and finally in the great City of Chicago itself, and throughout the country.

Who is it?

This question was on every lip.

Who could it be? Who was purchasing so vast a domain?

Many conjectures were made.

It was Carnegie, the great Steel King.

It was Frick, his competitor.

It was Rockefeller, the great Standard Oil magnate.

It was some vast manufacturing concern.

It was for a cemetery. In fact, almost every possible and some impossible conjectures were made, save the correct one.

Meanwhile in Chicago the man who had seen the "Coming City," and under whose prayerful direction these purchases were being made, was carrying on a "Holy War Against the Hosts of Hell in Chicago."

The streets rang with the cries of rage of the Demetrian medical students, who recognized that their craft was in danger.

The press of the city blazoned forth over all the land, malicious and false reports of the warfare.

They had heard that the man whom they hated was to build a City. All his enemies had heard it. They were lying in wait to prevent by every possible means the purchase of the land.

Yet while they raged and writhed under the merciless lashing which they received in the Holy War, God's chosen Messenger for the building of this City had quietly walked around them, and around all the real-estate dealers of the city, and had

completed the giving of the options for the purchase of the site for the City.

In the first hour of the first morning of the last year of the nineteenth century, in Central Zion Tabernacle, in the midst of the rejoicing and thanksgiving of about 3000 of God's people in Zion, the announcement was made to the world that the site for Zion City consisting of 6500 acres, or more than ten square miles, had been secured.

Foiled and baffled, yet struck with admiration for the wisdom and business genius which had circumvented them, the enemies of Zion were compelled to acknowledge that Zion City Site was a most valuable possession, and that Zion City would doubtless be a great success.

The options being taken, and part of the tract being purchased outright, the active work of surveying and designing the Coming City was begun.

In the midst of the snows of winter, and in spite of the intense cold of the winds which swept down from the north, the sturdy, consecrated little band of engineers and their assistants began the topographical survey.

When the summer had come this was complete.

Then the general survey of the land was made.

Meanwhile the question had been asked on every side, "Can he carry it through? Will he be able to meet the tremendous obligations which the contracts in the options for this land have thrown upon him?"

There were many who were ready to predict that the gigantic undertaking would end in failure; but within a month after the announcement of the location of Zion City Site, payment of tens of thousands of dollars was made according to contract.

Since then hundreds of thousands of dollars have been paid upon the site, far exceeding the terms of the contracts.

Nearly five square miles out of the ten are now under title, and in full possession.

All the world is witness to the fact that Zion City is an assured success.

On the 14th of July, 1900, in the beautiful sunlight of that midsummer day, 10,000 people stood with uncovered heads and prayerful hearts, while God's Messenger made the prayer which, under God, consecrated the site where Zion Temple will be built.

So successful had been all the arrangements for this wonderful occasion, and so intense and earnest was the interest manifested by these 10,000 members and friends of Zion, that the enemies of Zion were again compelled to acknowledge that Zion had scored an unprecedented success.

Five years before, the "Little White

Dove," LEAVES OF HEALING, had gone forth across the Ocean with its Message of Salvation, Healing, and Holy Living.

It had gone into the hands of a family of brothers in far-away Nottingham, England.

The truth of the Everlasting Gospel which that little Messenger of God brought to them found an answering echo in their hearts.

They believed that Zion was of God.

They were skilled and successful manufacturers of lace. They understood perfectly every detail of the business.

As the years went by, God prepared them for the wonderful purposes which He had in view for them, and when Zion City was announced His Spirit put in their hearts the desire to come to America and to engage in the manufacture of lace in Zion for God.

One of the brothers came to Zion in Chicago and preliminary arrangements were made.

The General Overseer purchased the Lace Factory near Nottingham, England, for Zion, and preparations were pushed rapidly to completion for bringing the factory to America.

As soon as the world found that this arrangement had been made, and that Zion City was to have the only factory in the United States for the manufacture of fine laces, the enemy began, on both sides of the water, a combined and persistent attack to thwart the undertaking.

The annual imports of lace to this country amount to eighteen millions of dollars, and the enemy recognized that with that great market for its product, Zion Lace Industries would quickly become one of the greatest manufacturing institutions in the country.

Every attempt was made to throw suspicion upon the motives of the General Overseer, to belittle Zion Lace Industries and to create a lack of confidence on the part of Zion's people.

In England, every effort was made and every influence brought to bear to prevent Zion from engaging the skilled experts in the manufacture of lace to come to America to teach Zion's workmen the art.

But in spite of it all, Zion prevailed. The experts were engaged, large blocks of stock were subscribed for by Zion's people, tens of thousands of dollars' worth of machinery was ordered in addition to that purchased from the factory at Nottingham, England.

Then began a terrific struggle on the part of organized labor in the United States to prevent the bringing in of these Lace Experts. The claim was made that it was in violation of the Alien Contract Labor Law.

Again Zion triumphed over all her

enemies. The Experts and the machinery were brought in, as the world now well knows.

The noise of the conflict reverberated over two continents, and the fact of Zion's Victory was spread far and wide. All the business world, and even Zion's enemies in the press, were compelled to admit that Zion Lace Industries would be established and would succeed.

On the eighth day of October, 1900, a little party of Zion's people went to Zion City, where they consecrated the site of the first building to be erected by Zion in the Coming City. It was Zion Lace Operatives' Home.

This building is now complete, and its three large floors are filled with happy workers, living together in harmony and peace and purity as one large family.

Other buildings followed in rapid succession. The first temporary shelter for Zion Lace Industries is now complete.

Eight large lace machines are being placed in position and are nearly ready to run. Others will be installed as rapidly as needed.

The Power House, engines, dynamo, and motors are running.

A Planing Mill, Lumber Sheds, Lumber Office, Zion City General Stores, Boarding Houses, Zion's Engineering Corps Field Headquarters, Freight House, and Telegraph Office have been built, and other buildings are in the process of erection. A plentiful supply of water has been secured.

Roads have been graded, railway side-tracks and spurs have been laid, culverts have been built, and the Great Boulevard, 300 feet wide, which will run straight from the lake by a gradual ascent to the Temple Site is being built.

Hundreds of workmen from every part of the land are now on their way to Zion City to begin active operations at once, after the opening of the site, for the preparation of the building thereon of thousands upon thousands of homes.

In the meantime, the financial side of this vast enterprise has gone forward with most unprecedented vigor and rapidity.

Thousands of persons have subscribed for stock in Zion Land and Investment Association, and are prepared to exchange that stock for lots as soon as the first series is open for selection, on July 15, 1901.

These lots will not be sold.

The land will be God's forever.

But it will be leased to purchasers of lots on leases which will run over 1000 years.

The covenants of these leases will provide that upon this land shall be no saloons, no breweries, no brothels, no drug stores, no physicians' or surgeons' offices, no theaters, no swine-feeders or

swine-sellers, nor any of the other institutions which curse modern society.

From nearly every State in the Union and from lands far across the Seas, Zion's faithful thousands are setting their houses in order, disposing of their properties, and making preparations to come to Zion City.

Already they are streaming from the North and from the South, from the East and from the West, to the site.

Every available house on the site and in the cities round about is occupied by Zion people who are waiting for the time when the land will be thrown open for selection, that they may begin to build their homes.

Preparations are being made to accommodate many hundreds of families in tents until the lots are open for selection and homes can be built.

Other industries are being planned, and will be established as soon as the time is eady.

As soon as possible, the great Zion Temple, seating 25,000 people, will be built upon the hill in the center of the site.

Zion Tabernacles, Zion Schools, Zion Colleges, Zion University, the Headquarters of the Christian Catholic Church in Zion, Zion Printing and Publishing House, and Zion Divine Healing Homes, and homes for young men and women, and for the aged and orphans, will soon be erected on that fair site.

Zion City General Stores and Zion City Lumber Association have already been established and are doing a thriving business.

Thus within a year and a half from the purchase of the land Zion, under God, has been able to lay the foundation strongly and permanently for the building up of the City where He will rule; where His people will work together, coöperating to make happy, prosperous homes, and to extend the Kingdom of God.

God has given Zion Victory over every attempt of the enemy to turn back His work in the building up of this glorious City.

God has given Zion the means to accomplish the purchase; to bring the Lace Industries from England; to make satisfactory arrangements for the building of a million dollars' worth of machinery for these Industries; to make vast improvements upon the land. And God will give His servant life and power and the means to carry forward that glorious work to its full completion, and thus prepare in an intensely practical and efficacious manner for that coming time to which all true hearts look forward, when the King shall come and reign over all the earth a thousand years.

God is "hastening it in His time."

A. W. N.

A VISIT TO ZION CITY.

Wednesday morning, May 15, 1901, dawned clear and beautiful, with very balmy spring air.

The General Overseer arose early and began preparations for his weekly visit to Zion City Site.

The daily morning newspapers of Chicago placed before him contained long articles full of malicious lies concerning himself and some of the recent happenings in Zion. They not only lied about some things which had happened, but had again proven themselves quite equal to inventing reports of many things which were never said or even thought of in Zion.

It was a relief to the party bound for Zion City to think that for a few hours that day they would be on ground where the inveterate newspaper liar would not be found, and where the clean, fresh, and inspiring air of a Coming City for God could be breathed.

On this occasion the General Overseer was accompanied by General Financial Manager Deacon Charles J. Barnard, Deacon Carl F. Stern, and the writer.

A short and pleasant ride of about one hour brought us to Waukegan, where some of the business men from Zion City were found at the railway depot, awaiting the local train to carry them back to Zion City, after having transacted business in Waukegan.

Some of these were connected with Zion City General Stores. They had been delivering goods and receiving orders at the homes of many members and friends of Zion living in Waukegan.

A few words addressed to them by the General Overseer brought forth the reply that business at Zion City General Stores was very good and constantly increasing. Thus the first ray of good tidings on this day came to the General Overseer's ears even before he had reached the border of the Coming City.

So on the outskirts of the City Site the word passed along, "All is well."

A ride of a few minutes more brought the party to the Zion City Site.

The exhilarating air, and the feelings inspired by the work being done there, and the thought that this was a spot where God should have a people whose delight would be to serve Him continually, "in spirit and in truth," made each of the party feel that it was indeed good to be there.

The General Overseer was first driven to the large Freight House and then to Lace Industries Factory Building.

In each of these places he conversed pleasantly with the men who were working hard in cleaning and setting up the

machinery for use. The progress was carefully noted and the needs of the work were given careful consideration.

The General Overseer gave directions for the immediate erection of a large addition to the present Lace Factory Building, which is required at this time.

The toilers in these places were working with cheerful hearts and willing hands, and caused a feeling of the successful future to pervade the place.

Several of the lace machines have been set up, and, although they are not yet fully finished, one was run for a short time one day this last week.

From these buildings, the General Overseer drove to Zion Lumber Yard and Zion Planing Mill Building.

Here a little time was spent in noting the needs of that department, and in giving instructions concerning what should be done.

As the General Overseer was leaving Zion Planing Mill Building, he saw one of the men connected with the work there sitting by the door eating and evidently enjoying his midday lunch.

In his usual cheerful way he said to him, "I trust God will give you a good appetite and good digestion."

"Thank you," said the man, as his face lit up with pleasure, "I have had that for five years. Five years ago today you prayed for me and I was healed."

"Ah," said the General Overseer, "but 'they say' God does not answer my prayers." With a happy face the General Overseer went on to the carriage.

The writer stepped up quickly to the man who had just been addressed, and asked his name.

He answered, "My name is I. M. Moss. Five years ago today my daughter and I came to Zion Tabernacle in Chicago.

"I had suffered with terrible pains. I had spent a large sum of money that year for doctors' bills, besides the medicine.

"My daughter had been examined by physicians, who had pronounced her in a critical condition.

"When we came to Chicago we remained only four days, and both went home well."

Not having any more time to get further details concerning this man's blessing in Zion, we hurried to the carriage and were soon on our way to The Temple Cottage, where lunch was to be served.

When the General Overseer alighted from his carriage in front of The Temple Cottage, an elderly man was sprinkling the lawn. As the General Overseer greeted him with a smile and a handshake, the gentleman remarked, "I am sprinkling this morning—I am a Methodist."

The General Overseer did not particularly note the twinkle in the man's eye, and was not thinking specially of what the

man had been doing, and so for a moment he was entrapped somewhat and began to exhort him to obey God in a True Baptism by a Triune Immersion "into the Name of the Father and of the Son and of the Holy Ghost."

"Oh," said the man, "I was so baptized in Zion over a year ago. I was simply joking about my sprinkling the lawn—Methodist fashion."

"Well," said the General Overseer, "you got ahead of me a little that time."

"Yes," was the reply; "I felt I must get back at you in some way. You got it back at me about three years ago."

A further remark or two on the part of the General Overseer, brought out the fact that the man was a Scotch member of the Christian Catholic Church, and the General Overseer was content with blaming the Scotch blood for getting ahead of him. Then he passed on into the house.

The writer thought it well to trace the matter back a little, and so asked the man a few questions, which brought forth the following statements from him:

"My name is D. D. McMillin.

"I came here from Quincy, Illinois.

"Three years ago I came to Zion for further teaching.

"I had read LEAVES OF HEALING for six months, and I could not see anything that I could not endorse.

"When I came to Zion Tabernacle, the General Overseer said some things which I thought surely were not in the Bible. I noted all these things down.

"I did not get my healing then.

"I went home and spent about six

weeks in looking over the Bible, searching for the things which Dr. Dowie had said, and I was sure were not there. I then had to give up and say, 'I am beaten. I give up. He is right.'

"I then began to pray for my healing. I got my healing through my own prayers."

The gentleman testified further that he had been healed of a very severe boil, of a trouble in the eyes which had made him almost blind for two years so that he could only see by using very strong glasses, of paralysis, and a chronic sore leg.

All these blessings and others had come to him since he had listened to and read and accepted the teaching in Zion, and had been thus taught to pray the Prayer of Faith.

How beautiful the words of testimony seemed as they came from the lips of these two hard-working men within just a few minutes of each other, and on just the "spur of the moment"!

What a contrast to the venomous and insulting and wicked remarks of the vile newspapers in Chicago printed earlier in the day.

We thank God that truth is mightier than the lies, and it will eventually rise and beat down all the lies of the press, which is now so largely controlled by the Devil.

Truth crushed to earth will rise again,
The eternal years of God are hers.

The General Overseer entertained a large number of the officials connected with the work in Zion City at midday lunch in Temple Cottage.

This was followed by an important conference with officials connected with Zion Lace Industries and the Financial Department of Zion.

The time had then come for the General Overseer to return to Chicago, and he hurried to the 2:45 train, which, although a through train from Milwaukee to Chicago, stopped, by courtesy of the officials, to allow the little Zion party to board it.

Immediately the General Overseer stepped from the railway coach at the main depot in Chicago, a reporter stepped to his side and gave him the alarming information that it was reported that Dr. Dowie had fled from the city in order to escape being served a subpoena to appear before a Coroner's Jury the next day.

The reporter also stated that it was further reported that a "run" had been made on the Zion City Bank.

To these remarks the General Overseer simply made a clear and definite statement that they were "downright lies," and he wished the Coroner to know that he would be most happy to appear and "answer for himself" before the jury, if he was wanted.

One of the Chicago papers had already come out with bold headlines that "Dowie, the head of Zionists, Had Fled to Avoid a Subpoena and Escape Law."

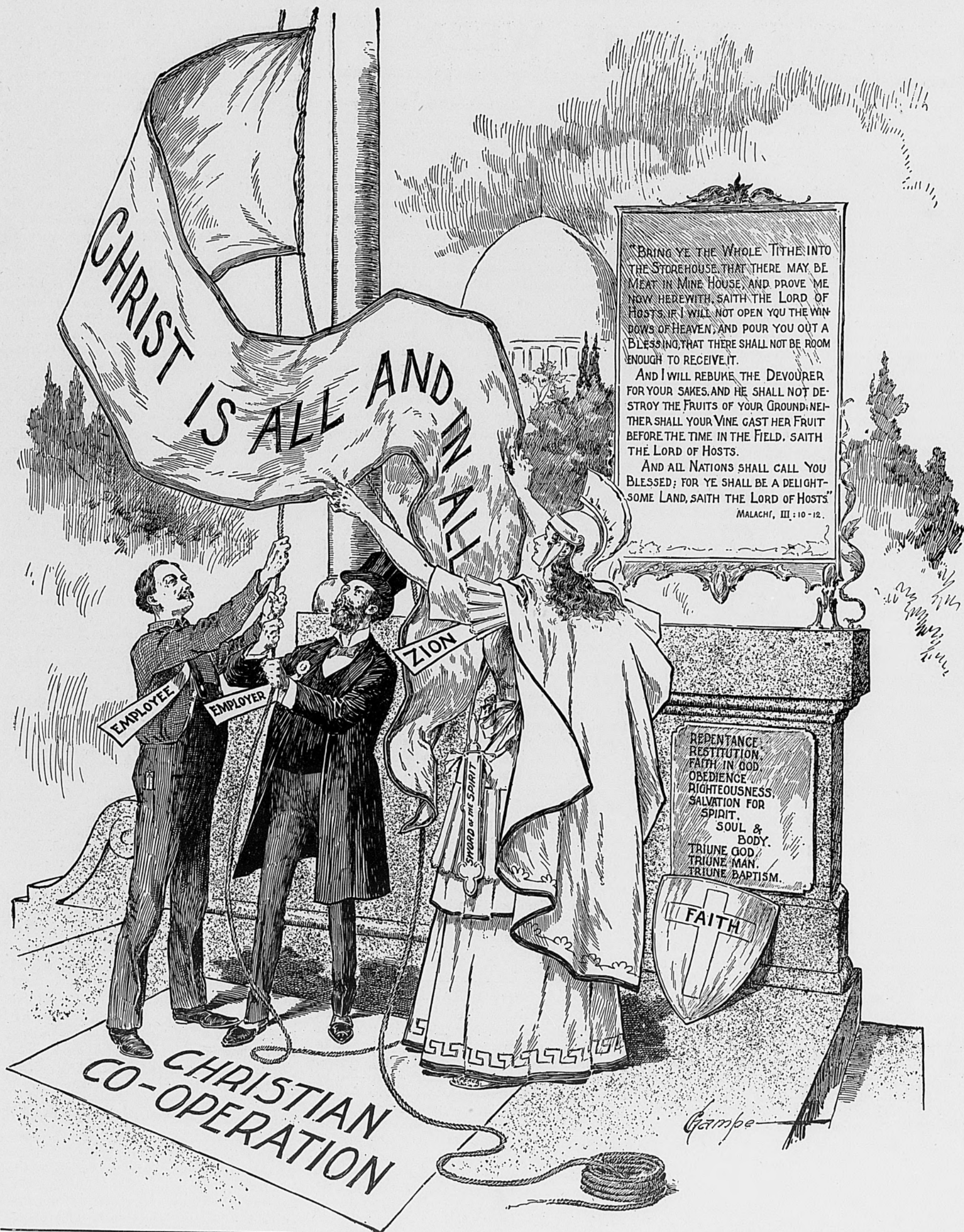
They were compelled to retract this in a measure in their morning issue of May 16th.

The General Overseer immediately drove to Zion Home and was soon busy with many matters in his Headquarters Office.

O. L. S.



THREE AUTUMN VIEWS AT ZION CITY SITE.



"One is your Leader, even Christ; and all ye are Brethren."—Matthew 23:8.

THIS UNION IS STRENGTH.

"They shall build houses and inhabit them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not labor in vain."—Isaiah 65:21-23.

NEWS OF THE WEEK.

CHICAGO.

In an address before the Twentieth Century Club Jacob Gould Schurman, President of Cornell University, declared that by right the people of Cuba should be given all the rights and immunities of American citizens. Regarding our newly acquired territory in the West Indies, he said, in part: "We made a mistake in Porto Rico, I am sorry to say. The Porto Rican tariff was a mistake, and we should have endowed the citizen with all the privileges and immunities of United States citizens. The Cubans died for freedom and they should have it; but the Platt amendment is the happiest arrangement that could have been effected at this time." Regarding conditions in the Philippine Islands, President Schurman said: "That the President's Philippine policy has been a wise one, the result has proved. Without regard to politics, I wish to say that it is my belief that the present peaceful condition in the islands is directly due to the result of the last Presidential election. I know that Aguinaldo's policy was laid out with the view to dividing the two great American parties in the hope of obtaining what he termed freedom in the event of the success of one of them. That party lost, and you know the result in the islands. All that remains for the United States to do now is to continue its present policy of treating with the educated leaders and leaving the people alone."

Halsted Street business men have an ambition to widen that thoroughfare to 100 feet and make it a rival of State Street, thus to remove the odium and prejudice existing against that section of this city. Alderman Brennan has been petitioned to introduce a resolution in the City Council authorizing the improvement, and the project is receiving the support of many West Side citizens. After the great fire in 1871 it was predicted that Halsted Street would become the greatest mercantile street in the world; but its width—only fifty-nine feet—precluded the fulfilment of that prediction. For many years Halsted Street was renowned for being the longest business street in this country, if not in the world, but a few years ago lost that distinction when Western Avenue was extended to the city limits north and south.

Plans for the elevation of ninety-three miles of railroad tracks at a cost of more than \$2,500,000 have been perfected by the Track Elevation Committee of the City Council. The scheme is one of the largest yet undertaken and involves the raising of the roadbeds of four railroads and covers an area of nine square miles. The roads affected are the Chicago Burlington and Quincy; the Chicago and Northwestern, the Chicago Terminal Transfer Company, and the Chicago Junction. The tracks are situated in the territory between Morgan Street, California Avenue, West Twelfth Street, Thirty-first Street, and West Thirty-first Street.

A syndicate of Chicago and New York capitalists has secured control of the Northwestern Elevated road, Lake Street Elevated road, and the Union Loop company, which are to be consolidated at once. It is expected the Metropolitan and South Side elevated roads will soon be merged in the consolidation. The combined daily average of passengers carried by the Lake Street, Metropolitan, and Northwestern lines during 1900 was 174,219.

Judge Baker rendered a decision declaring the blacklisting of employees legal. His decision states that employers have the same right to com-

bine and refuse to employ help discharged by any of the combining firms, for strike or other cause, that employees have to combine and refuse to work for employers when wages are reduced or distasteful rules are enforced.

William J. Lawlor, former Supervisor of South Town, has been arrested. He will be tried on the charge of the embezzlement of \$7,908.80, which, it is claimed, he illegally paid over to former Collector Henry H. Fuller. The May grand jury will be presented with evidence and asked to secure indictments against other South Town ex-office-holders.

City Engineer Ericson states that the people of Chicago waste three and one-half times as much water as they use. The combined pumpage of all the pumping stations is 360,000,000 gallons daily, an average of thirty-five gallons for every man, woman, and child in the city. The consumption is greater in the colder months than in the warmer.

The *Northeastern*, the third of the Northwestern Steamship Company's vessels loaded for European ports, left this port on May 17th with a cargo for London, England. The *Northman* and *Northwestern* of the same line, are both at Montreal, the latter having been released from grounding in the mud of the St. Lawrence River.

Mrs. Lyman J. Gage, wife of the Secretary of the Treasury, died at the family residence in Washington on Wednesday. Her remains were brought to Chicago and interred in Rose Hill Cemetery. Her death was caused by the excessive strain of her social duties.

May 17th, the anniversary of the day on which Norway was declared an independent Kingdom, was fittingly celebrated by Chicago Norwegians. A fund is being raised by his fellow countrymen in this city for the erection of a monument to Leif Ericson, the explorer.

Mr. and Mrs. Robert Shaw reached Chicago Saturday night, after having made the trip from New York in an automobile. The actual running time was 93 hours, the estimated distance 1100 miles, and the average speed per hour 11.23 miles.

The price of ice to consumers will be advanced during the summer, owing to the proposed imposition of a tax of ten cents per ton on all ice shipped from Wisconsin, from which State the city receives the bulk of its ice supply.

Mr. Jules Cambon, French Ambassador to the United States, was a guest of Chicago during the past week. He visited the various industries of the city, and was surprised at the magnitude of the manufactories.

UNITED STATES.

The United States battleship *Ohio* was launched from the Union Iron Works, San Francisco, on Friday, in the presence of a large number of prominent guests, including President McKinley, many members of Congress, and officers of the army and navy. The vessel is 388 feet long on the load line, 72 feet 2½ inches extreme breadth, and at a mean draft of 23½ feet displaces 12,230 tons. The main battery consists of four 12-inch breach-loading rifles and sixteen 6-inch rapid-firing guns. The secondary battery consists of six 3-inch rapid-firing guns, eight 6-pounder rapid-firing guns, six 1-pounder rapid-firing guns, two Colts, and two 3-inch rapid-firing field guns.

Wednesday night the dead body of Rev. E. S. Phillips, pastor of St. Gabriel's Catholic Church, of Hazelton, Pennsylvania, was found in one of the

rooms of a massage parlor in New York. Rev. Mr. Phillips had been missing for two weeks. He had been closely identified with United Mine Workers, and his trip to New York, which resulted in his disappearance and death, was made for the purpose of representing the mine workers in a conference with J. Pierpont Morgan and other capitalists regarding the threatened strike in the Pennsylvania coal regions.

In an attempt to drive Tom Bawden, a Single Tax orator, from his customary speaking place in Campus Martius, a public square opposite the City Hall in Detroit, twelve citizens and five policemen were injured. The fire hose was used in the attempt to disperse the crowd, which resulted in a melee between 300 policemen and 10,000 persons.

The employees of the Union Traction Company of Albany, New York, have been on a strike during the week, and their rioting has necessitated the calling out of the State militia. There have been numerous combats between the strikers and police, and many citizens as well as strikers have been injured and several fatally wounded.

Edwin F. Uhl, former Assistant Secretary of State and Ambassador to Germany under the Cleveland administration, died shortly after noon, Friday, May 17th, at Grand Rapids, Michigan. He had been ill nearly a year, suffering from a complication of diseases, among them Bright's disease.

The trip of President McKinley and party to the Pacific coast was brought to a sudden termination by the severe illness of Mrs. McKinley when the party reached San Francisco. For some days her life was despaired of, but a noticeable improvement was reported on Saturday.

In the District Court at Topeka, Kansas, Mrs. Carrie Nation was found guilty of destroying private property in her smashing crusade against the liquor joints. Mrs. Nation's attorneys urged for a postponement of the hearing on the plea that their client was insane.

Captain James Evans, who was one of the three remaining members of the crew of the Confederate cruiser *Alabama*, died at Charleston, South Carolina, Friday morning, May 17th. Evans was in the fight off Cherbourg. Since the war he has been a pilot at Charleston.

Eighty cadets are under arrest at the Military Academy at West Point, charged with having trained a field gun on the residence of Colonel Mills, superintendent of the Academy. Colonel Mills will probably be removed and the students court martialled.

The steamer *City of Paducah* struck a snag and sunk almost immediately near Grand Tower, Illinois, May 13th. Two passengers and several members of the crew were drowned.

Governor La Follette, of Wisconsin, signed the bill imposing a tax of ten cents a ton on all ice shipped out of the States.

Earthquake shocks were reported as having been felt in various Ohio towns on the morning of May 17th.

The annual encampment of Illinois G. A. R. was held at Peoria during the week.

PHILIPPINE ISLANDS.

General Lucban, in charge of the insurgent forces in the Province of Nueva Ecija, held a conference with General Funston, during which the rebel leader promised to surrender with his command in a few days. It is believed that if General Lucban surrenders, others will follow his example.

General MacArthur is hastening the completion of his plan for the garrisoning of the various

towns. He is now awaiting the arrival of the Ninth Regiment, a portion of which has been assigned to occupy the ungarrisoned ports of Mindoro, where the adventurer, Arthur Howard, who is supposed to be a deserter from the California Artillery, is reported to be acting as Governor.

The Philippine Commission has decided upon a central form of government for the islands, a draft of which has been sent to Washington for President McKinley's approval.

The Tenth Infantry will be sent to reinforce General Kobe, who, in coöperation with the navy, will occupy the island of Paragua, which is peaceful and commercially important.

General Cailles has been negotiating with General Sumner looking to surrender. It is believed that he and his men will soon enter the American lines and surrender.

EUROPE.

The Hamburg-American Steamship Company has purchased the vessels of the Atlas Steamship Line, which will be operated as feeders to the transatlantic service of the Hamburg-American. The acquisition of the Atlas Line by the Hamburg-American Company makes it possible to ship goods direct from New York to Asiatic and oriental ports by one company. Six vessels of 18,000 tonnage were included in the transfer and brings the company's tonnage to a total of 630,000.

On Wednesday the English House of Commons adopted the Broderick measure providing for retrenchment in military circles. Winston Churchill made a speech favoring the measure which is reported to have excelled any address delivered in the House of Commons since Gladstone's death. The English press predicts that his utterances on that occasion will eventually result in his being made Premier of Great Britain.

Austria and Germany are said to be forming a commercial combine against the United States. The German Emperor is said to favor the establishment of an anti-American alliance. The statement is reiterated that the two nations have been negotiating on this subject at Vienna and Berlin, and that leading merchants and business men have been called to give their judgment in secret councils during the last few days.

The coming visit of Sir Julian Pauncefote to England is said to be for the purpose of consulting with the ministerial cabinet regarding the solution of the Nicaraguan Canal question. Practically the entire cabinet realizes the awkward possibilities involved in the canal matter and desires to take time by the forelock in finding some means of settlement.

Count Ferdinand Walsin Esterhazy signed affidavits before the French Consul in London admitting the authorship of the famous Dreyfus bordereau, and claimed that Colonel Sandher, ex-Chief of the Secret Intelligence Bureau, assisted in the writing of it.

United States coal is meeting with much favor with the French government. Minister Delcasse, who desires the passage of the Franco-American treaty, is urging the government to favor the American coal markets.

The Liverpool Chamber of Commerce sees a menace to its shipbuilding industries by the strides being made by American builders. Other English industries are also beginning to fear the rivalry of American industries.

An illuminated manuscript of the Bible was sold in London for \$60,000. Its title page bears the inscription: "Holy Bible: English Translation of John Wycliffe and His Followers."

The villages of Altolesyze, Oleszyce, and Wolasleszyka, in Austria, were destroyed by fire on

the 14th. Of 1050 houses in the three villages, only three were saved, and 6000 persons were left homeless.

American capital is behind an enterprise whose project is to establish extensive machinery works in Odessa, Russia. The Russian government has granted an important concession favoring the movement.

Edward VII, King of Great Britain, has decreed that May 24th—Queen Victoria's birthday—shall be observed as an annual holiday.

Grand Duke Michael, heir presumptive to the Russian throne, has expressed a desire to visit the United States.

ASIA.

Mail advices from China say a shocking condition of affairs is reported to exist in northern Honan, which is said to be the cause of great disorder and extreme poverty. In the prefecture of Changte 10,000 are in active rebellion under arms. This is the fourth successive year in which no rain has fallen, so that no crops can be planted. The price of millet has risen to fabulous figures. It is stated that girls are being sold by scores into slavery by their starving parents, but boys may be taken away for nothing by those who promise to feed them.

Chou Fou, the provincial Treasurer of Paoting-Fu, has asked for a reduction of the indemnities of the missionaries. He intimated that a settlement of their claims could be made on the bargain principle, as in the case of the Catholics, who reduced their bills to a large extent. The Protestant missionaries refuse to barter for justice, their first estimate being already below the actual cost.

The British military authorities are extending the railroad to Tungchow, along the Peiho. This will greatly facilitate the withdrawal of the foreign troops, and, commercially, will cause important developments in the north after the work of pacification is completed.

By paying 15,000,000 taels annually it will take China thirty years to pay the foreign indemnities due to the Boxers' uprising. An increase in revenue will be derived from an additional tax on opium, salt, and tobacco.

The French government will recall its expeditionary corps in China as soon as the last clauses of the collective note are carried out, and after the settlement of the indemnities.

Viscount Watanabe, Minister of Finance of Japan, has tendered his resignation and it has been accepted. Marquis Saronji has been appointed temporary Minister of Finance.

The spring crops in India are a failure and the effect is being severely felt. The number of persons now receiving relief is 381,000, and it is expected to increase rapidly.

All United States troops have been relieved of control in Pekin, China, being superseded by British and German troops.

SOUTH AFRICA.

The British-Boer war—if the subjugation of a few scattered bands of Boer raiders may be called war—drags wearily along, with but little interest to the outside world. Reports are conflicting, and it is seldom that any official news of importance is made public. It is stated that Lord Kitchener is advising that favorable terms be extended to the Boers, his belief being that the present tactics of the Boers make it unlikely that the struggle will terminate in years. Petty battles are frequent, but the victories redound in but little credit to the victors. Hoppstadt, in the northern part of the Orange Free State, has been in a state of siege for eight months, and the Boers still maintain their

position. The belief of English investors that the war will soon be terminated seems shaken, and a fall in the price of Rand mine shares has begun in spite of all attempts to maintain former quotations.

General DeWet with 2000 troops has reached the Zourberg Mountains, fifty miles west from Jamestown, where, it is thought, he has been joined by Commandant Fouche with 900 Boers. Within 100 miles of his present position General DeWet has at least 4000 men.

A dispatch from Durban, dated May 13th states that Mrs. Botha, wife of the Boer General, had sailed for Europe, where she will interview President Kruger and urge him to advocate peace in South Africa.

A British parliamentary paper just issued shows that 634 farm buildings, mills, cottages, and hovels were burned in the Orange River Colony and the Transvaal from June, 1900, to the end of January, 1901.

The Boers still cause trouble in the vicinity of Jamestown and Durban.

SOUTH AMERICA.

The Government of Uruguay has adopted measures to prevent any surprise by the conspirators. Every steamship going to Buenos Ayres, Argentina, is being watched by secret agents to prevent the departure of suspicious persons, because it is feared that they would prepare a coup d'etat from Argentine soil. Troops and police are being mobilized by the Government to meet an insurrection.

J. R. M.

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Tickets may be purchased coming to Chicago on and from May 21st to 25th within the Central, Trunk Line and Western Passenger Associations, which include territory from New York to Denver (not including New England). Returning, tickets from Chicago may be secured up to and including June 6th.

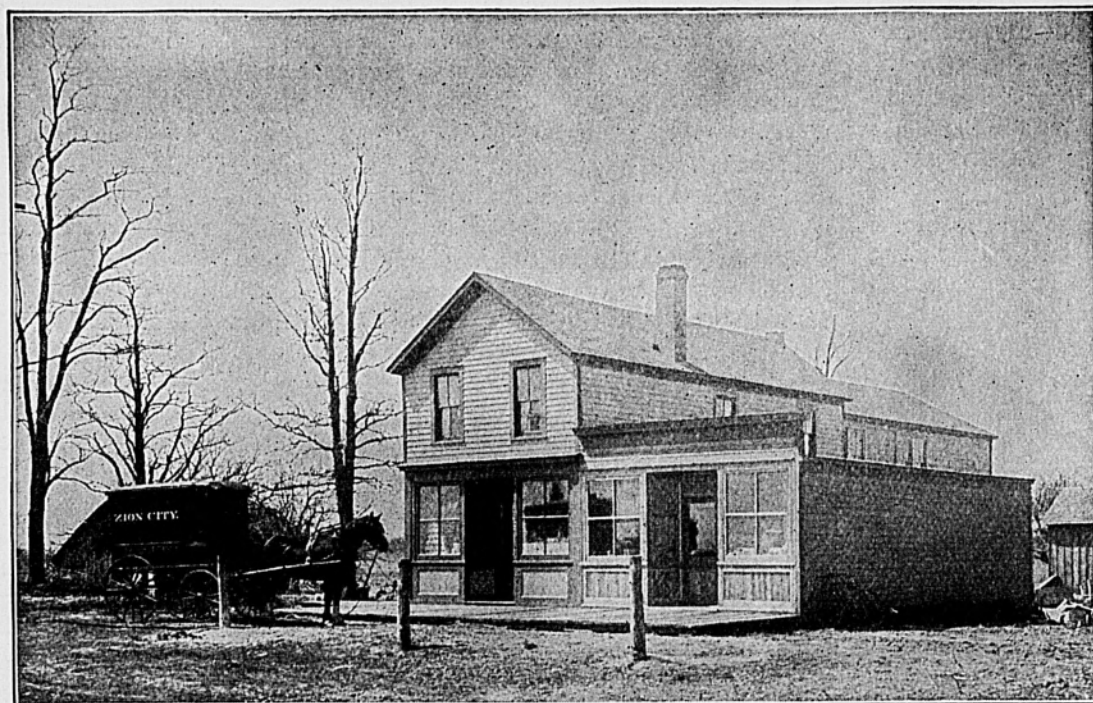
Full fare must be paid coming and a certificate taken of the agent at the time the ticket is purchased. These credentials will be certified on Monday, May 27th, when return tickets can be purchased at one-third of the regular fare paid coming.

Persons coming from New England are notified in coming to pay full fare and take a receipt, and if enough from this territory come the return rate of one-third fare will be possible. **This rate is now secured.**

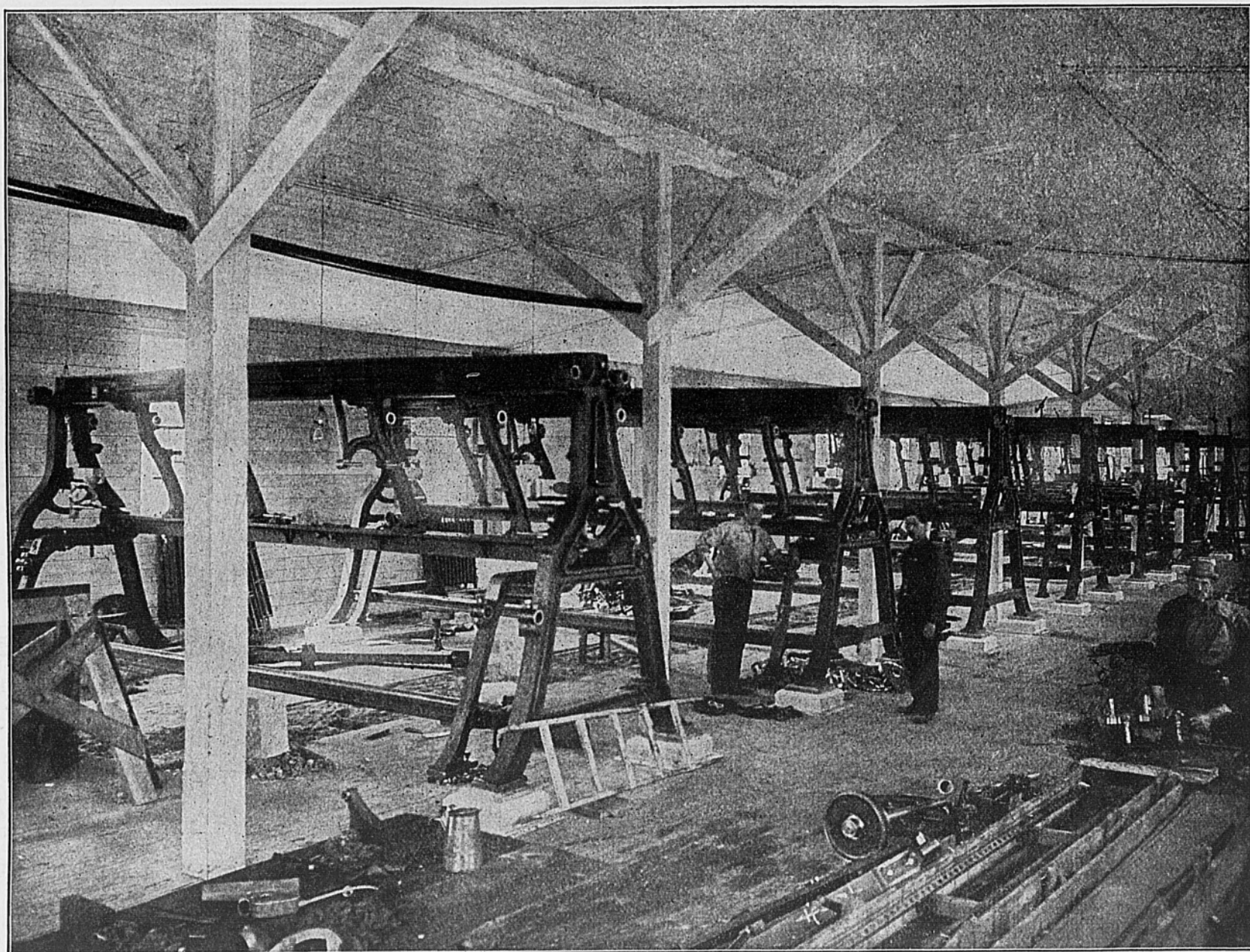
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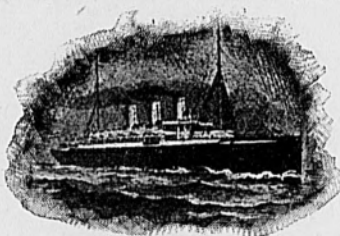
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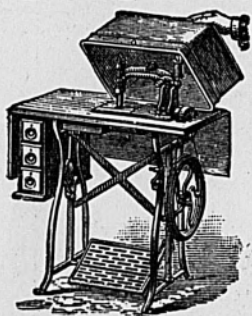
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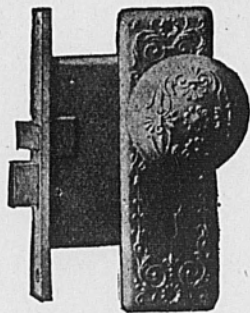
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